

THE HUGUENOT MIGRATION
IN
EUROPE AND AMERICA
Its Cause and Effect



C. MALCOLM B. GILMAN, M.D.

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The Huguenot Migration in Europe and America, Its Cause and Effect

by

C. Malcolm B. Gilman, M. D.

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Published by
THE ARLINGTON LABORATORY FOR CLINICAL AND HISTORICAL RESEARCH
Box 487, Red Bank, New Jersey

THE CHANCELLOR PRESS, INC.
Bridgeport, Pennsylvania

1243971

Dedicated to My Huguenot Ancestors:

Rev. Laurens Jacon DeCamp

Sir Giles DeMandeville

Marie De La Mars

Col. Pierre La Noe

Margaret Dumont

Elizabeth Fones

Robere Morse

Eliz. Demaris Girard

Suzanne Pickard (Packard)

Marie Algier

John Boune

Nicholas Parsell

*whose courage has given me strength in times of
trial and to my dear wife, my first and only love,
who has tolerated me for these many years.*

*And to all other Huguenots who were first to
spread the Gospel of religious and political freedom
throughout the Christian world.*

INDEX

THE HUGUENOT MIGRATION IN EUROPE AND AMERICA, ITS CAUSES AND EFFECT	1
HARBOR LIGHTS OF HUGUENOT HISTORY	23
PILGRIMAGE TO THE OLD FRENCH FORT, FORT HILL, OXFORD, MASSA- CHUSETTS, OCTOBER 7, 1961	47
MARY LUDWIG, HUGUENOT, HEROINE OF THE AMERICAN REVOLUTION	53
GREAT DAY IN THE MORNING	59

Illustrations

Monument of Admiral Gaspard de Coligny — Paris	5
Plan of Fort at Oxford, Massachusetts	25
Diagrammatic Conception of the Old French Fort	26
The National Huguenot Memorial Church, Huguenot Park, Staten Island, New York	28
Early Huguenot Cemetery, Staten Island, New York	29
Manakin Episcopal Church, Powhatan County, Virginia	33
Early Huguenot Church, Pine Street, New York	35
French (Protestant) Huguenot Church, Charleston, South Carolina	37
Green River Union Meeting House, Richardsville, Warren County, Kentucky	39
Fort Caroline, First Church Service in North America	43
Huguenot Monument, Fort Hill, Oxford, Massachusetts	46
Original Huguenot Oak, Oxford, Massachusetts	48
Remains of Old French Fort	49
Molly Pitcher at Monmouth	52

Introduction

The New Testament opens with the genealogy of our Lord, and His followers frequently called Him the Son of David. They liked to think of Him, on the human side, as being well-born, and descended from their first King who had blessed the world with the ageless inspiration of his psalms.

We all cherish a reverence for antiquity and believe in the preservation of those things and places which constitute our history — national and religious. We apply this further to include, in a narrower sense, the annals of our own clan. The author is a Huguenot.

As a descendant stands beside the tombstone of his ancestor where the name and possibly a crude verse are chiseled in cold stone, the invisible form of other years is rekindled into life before him and one reviews the past: the world in which he moved; the joys and sorrows that were his. The glory of life eternal permeates all.

We all recognize the duties that common law and decency impose upon us: to provide sepulture for our dead. The rights of descendants to protect the graves of their ancestors are well defined.

No one will deny the values to us of the great lessons from the past and the continuing inspiration from the loves and deeds of those who preceeded us. Pride of ancestry is not new nor is knowledge of one's forefathers a thing to scorn. In France, the land of origin of most of us, families hold fast to their relations with the past and carefully preserve their records and heirlooms. Just so the written word, when it protects from oblivion the story of the dimming past, becomes the heritage of the living.

The author, who is primarily a surgeon, teacher, and scientific writer and secondarily an historian has presented in this small volume a concise account of the events preceeding, during, and following the Reformation.

The material is derived from original French sources, much of it written more than one hundred and fifty years ago. Thus recapitulation of recent writers has been avoided. Both sides of the question, of cause and effect, have been studied without bias. For it is true to history, he wishes to be.

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Wynnewood, Pa.
April 1962.

The Huguenot Migration in Europe and America, Its Cause and Effect

Following the revocation of the Edict of Nantes, there occurred the greatest migration of peoples in the history of the world. More than 600,000 went to Holland, Belgique, England, Ireland, Austria, Russia, South and North America. The largest numbers came to Canada and the American Colonies; and of this number, the largest came to New England and New Netherlands.

It is interesting that the same causes which motived our other early forefathers also brought the Huguenots. Both believing in the tenets of the Reformation, both were denied the right of practicing them. In the former, it was conformity to the Church of England; in the latter, the Huguenots, it was fealty to the Church of Rome — and so they fled like Jacob in all directions, taking with them the cream of the French people.

It is no idle talk when I tell you that 10,000 went to Ireland, raised Ireland from repeated potato famines and fallow land to a security in agriculture, industry, and banking; that the Huguenots introduced wine and beer making, the lace industry, the silk industry, stock farming, rotation of crops, and nursery farming. By 1750, the banking system became a part of the Bank of England. At least fifteen churches were established. Thousands of Irish people married with the Huguenots; streets were named for them; and when the reaction occurred against them in Ireland in 1802 — as it always does with a successful people — the Huguenots migrated from Ireland to America. What happened? Ireland went back to the potato famines. Today there are still streets in Dublin: Huguenot Lane, Perrin Street — almost as many commemorative monuments — when Ireland once reached out and touched the stars. (See, Ireland's Debt to the Huguenots, 1960. (Rev. Knox.)

In order to understand The Huguenot Migration and its Cause, one must review French Huguenot History. We must study the relationship of Henry IV, Henry of Navarre. For it was he who was most closely identified with this movement, and had he lived would have brought France and the Huguenots to the highest state of glory. But, alas, it was not to be. France would have been a Protestant country like Holland and England, and the gruesome picture of Europe today also might have been prevented.

King Henry, as he was often fondly called, was a great king and son of the first of the Bourbon dynasty. He was beloved by his people,

heroic in war, brilliant in peace, who held the affection of his people more than any king since Saint Louis. But, we must not forget that he possessed great defects of character, burned by the same vices which destroyed all the Bourbon kings, particularly Louis XIV and Louis XV — that his court was worm-eaten by constant scenes of female orgies and intrigues, and that he was influenced by women more than was good for France, his reputation, or himself.

And so we are interested not in the life of Henry of Navarre, but only rather as it crosses the paths of the Huguenots in their struggle to secure religious liberty in the 16th Century.

The French Protestants from the first, adopted the principals of John Calvin, who was a citizen of Geneva — but a native of France.

The title “Reformation” was first assumed by the Huguenots and afterward became the common denominator of all Calvinistical churches on the continent. (Mosheim Ecclesiastical History, IV, 356.)

Succinctly, Calvin was not a broad man as the following incident will prove.

Michael Servetus, astronomer, navigator, Doctor of Medicine, and the first discoverer of not only the circulation of the blood, (Harvey 1664 gets the credit) but also that of the capillary bed, was born in Spain and a Catholic. Knowing that the Church of Rome was too far afield on the one hand, and the Puritans too far afield on the other, he fled to France to join forces with the Huguenots. Alas, through the influence of Popery in Spain, he learned from the Huguenots that he was to be burned at the stake, so he fled to Geneva and the protection of John Calvin. Calvin ordered him not only burned, but ordered him consumed in the fire of his own writings — his very own books.

I call to your attention that the Huguenots have never — no never — been a party to evil deeds. Had Calvin not committed this act of apostasy, he might have and justly so, occupied his place with other worthies. For his influence was great upon the reformed churches, including the Episcopal, Presbyterian, and Huguenots, and, although the Church of England and the New England churches later rejected his discipline, neither was insensible to his influence.

At this time there was the great Protestant persecution. Regardless of the barbarous persecution of the Albigenses and the Waldenses by the Roman Catholic Church, “there was not a smothering out of the truth. Though suppressed, it was not destroyed; though the leaders were dead, it lived in the hearts of the children and as they grew, they now cried aloud for a reformation.” (Quick’s Synodicon in Gallia Reformata, 2 vol. fol., London 1692.)

So as learning revived in France under Francis I., the Reformation revived. Notwithstanding the rages, threats, and open persecution by

the Catholic Church, the Reformation invaded the colleges, the schools, the academies, and even the court. Openly, the leaders professed the reform and the more they lost grace and the more they were persecuted, the more the people joined the forces of the Reformation.

Now, the Huguenots held assemblies openly. The people professed their faith openly. "It was the great care of the first reformer to preach up sound doctrines, to institute and celebrate pure evangelical worship, and to *restore the ancient* primitive discipline." (Quick) The bible was translated from the original Greek, and Hebrew into the French language. It was read by nobles and peasants, by the learned and the illiterate, by tradesmen and merchants, by women and children, at home and in public. Thus they became wiser than their Popish priests. (A. Holmes, D.D., Boston, 1826.)

The Psalms of David were translated and set to music. The court and home were charmed alike. Even children could understand the meaning of the writings and music, and could understand their religion for the first time. Even Henry II was heard to sing the sacred music. The return to the simple communion table of bread and wine occurred, and for the first time the people could understand their religion; no longer an unintelligible mumbo jumbo of Latin babble by Roman priests.

Although the Huguenots and their churches were increasing, in 1540 was passed an edict, "under pain of high treason, it is prohibited to give solace, support, or refuge to the Reformed Religion." (Quick's Synodicon.)

The practice of Roman emperors of throwing professed Christians to the lions was equalled by the Church Party, which threw professed Huguenots to the flames. And yet, the Reformed Church grew as persecution grew. In 1571, 2150 churches with 10,000 members; in 1581, it was 200,000. In 1598, 27 years later, the Huguenots were reduced to 706 churches. (Holmes.) What was the cause? How could this happen? Since all that these people wished was religious freedom in the 16th Century, why did this occur in the 16th Century? Why not earlier?

The Sixteenth Century was the greatest century since Christianity was professed — immeasurably greater than our Twentieth Century; the latter chiefly marked by the triumphs of science, political and social reforms, atheism, material progress, and giveaway. "But in earnestness, in moral grandeur, and in open discussion which pertain to the health and life of nations, the Sixteenth was greater than our own." (Lord.)

All sorts of inquiries were searched concerning mind and matter, of providence, of liberty, of worship, and freedom of thought; and were discussed with an enthusiasm and freedom unparalleled in our time. Coupled with all of this was an heroism of action unequalled by any age of world history.

The unbelievable part is that men sacrificed their lives, their social

positions, and their private fortunes, and catalyzed what we enjoy today, the greatest blessing which we possess — religious liberty. It was an age of investigation into all matter of things, breaking off the bondage of fraud and superstition and infidelity. It kindled the enthusiasm of the court and princes, of nobles and clergy, and produced learned men from all countries and all walks of life. Not since the early Christians combated the paganism of the Roman world, had such great men appeared as I regard Calvin, Luther, and later Knox and Rousseau, and probably will not appear again until there is a great revival and man casts off the corruptions of the Twentieth Century.

The great difference between the Sixteenth and Twentieth centuries, is: the former recognized the Majesty of God; the latter the majesty of man. The Sixteenth believed that man's improvement came by Grace of God; the Twentieth by the grace of science. "The Sixteenth Century was spiritual"; (Lord) the Twentieth material. The former looked to Heaven; the latter looks to earth and outerspace. The Sixteenth actuated the ancient; the Twentieth the eternal. The Sixteenth destroyed the old superstition and fraud, but substituted something better — the Reformation. The Twentieth destroys its own earlier concept, but offers nothing in return.

The Sixteenth Century was pin-pointed by not only religious inquiry, but also religious and political freedom. From the earliest twilight of time man, except the nobles, was ground down by feudal inequalities. Now man was to emerge into the bright sunlight of deliverance. In the midst of all this, the old order would hold on. We see horrible, unbelievable cruelties, revolt, atrocities, and wanton murder.

The higher clergy at the time were of the noble class. Often one bishop would control an entire section of France.

The Huguenots were not political, did not rally round any political leaders. They wished only to preserve their churches, their synods, and their consistories; and to worship God according to the dictates of their own conscience.

In 1560, Admiral Coligny presented to the King a petition "for the free exercise of religion." He was the very first nobleman who dared to profess himself a Huguenot — a member of the Reformed Religion.

In 1561, the King pronounced that all heresy should be judged by ecclesiastics; but if convicted, should only be banished. (Henry Hist. Eccles. XXI. 1-154) The same year, all British ministers should be banished from the Kingdom, and no religion would be tolerated except the Roman Church. (Davita, Hist. Civil Wars of France, 1-85).

In 1562, war broke out between the Catholics and Huguenots. (Eidgnossen, German became eignots, meaning confederates, finally



Monument of Admiral Gaspard de Coligny — Paris

became Huguenots by degeneration.) Count Villars, an ancestor of George Washington, was the first to use the name Huguenot. In a letter to the King of France from the Province of Languedoc in 1560, he called the Cevennes, "Huguenots." (Moshems Eccl. Hist. IV. 384; note also Henry, Hist. Eccl. XVIII. 603.) The Duke of Guise was assassinated; the King of Navarre, Henry IV.'s father, was killed during the seige. 50,000 Huguenots were also killed. (Davila ad Supra and Robinson's Memoirs.) This very year, 1562, Admiral Coligny attempted to settle a colony of Huguenots in America at Brazil. However, in 1558, the colony was massacred by the Portuguese (DeBry, America, P. III.)

In 1562, Admiral Coligny, with permission of Charles IX. of France, sent over a small band of Huguenots to Florida, under Jean Ribault. They established Fort Caroline on the St. Johns River May 1, 1562. After exploring the southern coast, they entered Port Royal, South Carolina, set up Fort Charles, abandoned it, and returned to France. In 1564 and 1565, Admiral Coligny renewed his attempt to found a colony in Florida. This, too, was soon massacred; only a few escaped to return to France. (Hakluyt's Voyages, iii., 308-362)

In 1563, a peace was concluded only to be broken by repeated almost daily, violation and new edicts. Again the Protestants were forced to take up arms (1567). The City of Rochelle voted to go with them, and for the next 60 years, became their Fortress and their Strength. By 1568, aided by Queen Elizabeth and German princes, the Huguenots prevailed. The edicts were rescinded; they were able to exercise their religious rights at home, with their families, and had six cities granted as security. (Davila, A.D. 1562, Robinson's Memoirs.)

The same year, war broke out again. Queen Elizabeth aided with money; Count Palatine with men; the Queen of Navarre sold her rings and other jewelry. The Prince of Conde having been slain, the Queen declared her son, Henry of Navarre, the Protector of the Huguenots. Under this kind soul, the New Testament was translated, likewise the Catechism, and the Liturgy; all were printed at Rochelle. She also abolished popery in her own province.

In 1570, a new peace was concluded:

1. Free exercise of religion in all but walled cities.
2. Two cities in every province were assigned to the Huguenots.
3. Free recourse to all cities, schools, universities, hospitals, and public offices.
4. To assure permanent peace, a match was consummated between Henry of Navarre and the sister of King Charles despite differences in religion.

Now that these articles were accepted, the Queen of Navarre;

her son Henry; the princes of the blood; and the principal Huguenots, went to Paris to celebrate the marriage, August 18, 1572. To understand what was to follow three days later, one must know some of the background preceding that horrible day, Sunday, 24th of August, 1572, St. Bartholomew's Day — the day of the plot to exterminate all Huguenots.

Henry IV., Henry of Navarre, was born in 1533. Henry II. was King of France; Edward VI. was King of England. The Reformation was so rapidly gaining ground that it had become a powerful party in France, so much so that in some sections they represented a majority and, in total numbers more than a third of all peoples were Huguenots. But, they were hated by the Princes of Valois, the Duke of Guise, and the Cardinal of Lorraine; at that time the most powerful families in all of France. They were hated not because they wished to overthrow the throne, but only because they wished to worship God in the old simple Christian manner.

The King of Spain and the Pope instituted the most violent intrigues. "They resolved to suppress the hated doctrines" (Lord). There followed the most violent persecutions, intrigues, and assassinations. For, did they not hold the political power? This continued throughout the reign of the Valois princes; injustice, murder, assassination filled the pages of French History.

The Huguenots were now prevented the right of assembly under pain of death. As Lord has aptly said, "they were not persecuted, they were calumniated." Every crime imaginable was assigned to them, even the crime of sacrificing little children. The passion of the people was brought to such a pitch that all safety was at an end. A condition of hopeful progress became one of insufferable existence. And, so it was fight or die. Each prince of the House of Valois became worse than his predecessor. The University of Paris, the old nobility, the High Clergy, were determined to destroy utterly and for all time, Protestantism in France. Henry II. was more brutal than Francis I.; and Francis II. was weaker than any of the kings who preceded him and completely under the influence of his mother, Catherine de Medici; who was a fiend incarnate, a Messelina, a Friedrigunda; and had it not been for her pleasing courtly manner and natural grace, might have been considered the vilest woman in all French history.

Under the influence of Catherine's persecution, followed such a trend so wicked, so vile, that I shuddered when I read it and am utterly unable to bring myself to putting it into words.

The Huguenots, fortunately, were supported by Catherine of Navarre; her son, Henry IV., Henry of Navarre; Admiral Coligny; his brother, the Seigneur d'Andelot; the Duke of Subise; Colonel LaNoe; Colonel DeLa Mandeville; Colonel de la Fontaine (LaFountain) (See

Monette, also Robertson's Memoirs); the Duke of Bouillon; Count of Montgomery; Admiral deCamp; all of whom were nobles of high rank. All was despair, for they were in danger of not only losing their titles and provinces, but their lives.

Truly, more than a third of the people were Huguenots, but the power lay in the House of Valois, in the highest nobles, the highest clergy, and they — supported by the King and armies of Spain, the Pope, and the Jesuits now just coming into power — and so the Huguenots decided to fight in their own defense. For, as Holmes has said, "there is a time when submission ceases to be a virtue."

They did not rise up to overthrow the throne, nor to destroy the House of Valois, nor to destroy the Church, nor even the power of the Church. All they asked was to worship Almighty God according to the simple dictates of their conscience. Unlike Cromwell and Hampton and the Puritans, who wished not only to do just that, but also wished to stuff their religion down the throats of the conquered. And, as I have told you, since their beliefs were more dear to the Huguenots than life, they were ready to sacrifice even that. They fought with such zeal and determination, that they gained possession of fortresses and towns. They could not be suppressed. Treaties were made with them, and treaties were perpetually broken. And, unable to subdue so formidable a people, the diabolical scheme was devised to destroy them in one foul stroke by inviting their leaders to Paris on St. Bartholomew's Day.

Now, may I go back once more to Henry IV., Henry of Navarre. Young Henry was a boy when this great struggle was in progress. Though weak, frail, and puny as a child; his mother, Catherine of Navarre — Navarre, a province only 30 miles long and not important in the political machinations, nevertheless was an important Huguenot stronghold — where Catherine dispensed the new reform, culture, piety, Christian love and friendship. To strengthen Henry, his mother brought him up in the Pyrenees where he ran barefoot in heat, rain and snow, and played with the peasant children. His mother — Jean D'Albret, Catherine of Navarre, niece of Francis I. — was the antithesis of Catherine De Medici. She was one of the finest women of all French History, beautiful as she was good. With open mind she embraced the new religion and instilled in Henry of Navarre, not only these new thoughts and concepts, but also love of his fellow man. Henry's father — Antoine de Bourbon, King of Navarre, a descendant from St. Louis — was a nobleman, but not as powerful as the Duke of Guise or the Duke of Montmorency. Henry's father was forced over to the Church Party by seductions brought by Roman Priests, as I have related. He died at the Seige of Rouen while commanding an army of Charles IX., who succeeded his brother, Francis II., in 1560.

Henry IV., Henry of Navarre, as a youth was entrusted to the Prince of Conde; and on his demise to Admiral Coligny, the leader of the Huguenots. He took part in many battles before he was of age. And, although indoctrinated by Coligny in the Reformed manner, he was more interested in women and the social graces than truly in the Huguenot Cause.

He was affianced to Marguerite de Valois, sister of Charles IX., regardless of difference in religion.

And so, it was during the nuptial festivities of the young King of Navarre; his intellectual mother having died the year before, that the blackest crime in French History was engendered, engineered, and perpetrated by order of Charles IX., who was incited, coerced, and threatened by his infamous mother, Catherine de Medici, who was aided and abetted by the Duke of Guise.

On Sunday, August 24th — St. Bartholomew's Day — the plot was executed. The King, having called the Council in the Queen Mother's chambers, made clear to the assembly that if Admiral Coligny escaped, the Church Party would be in greater difficulties. Now it was agreed that Admiral Coligny and all Huguenots, except the King of Navarre and the Prince of Conde, should be slain. [This causes one to wonder in light of future developments, whether at this time there was not a deal in the making with Henry. I know it is not right to accuse a man who no longer can defend himself.] This was necessary because the Huguenots could not be dispatched in the field, in fact they fought so successfully and bravely and now held the impregnable fortresses of Montaubain and La Rochelle. The Prince of Conde was subsequently killed at the Battle of Jarnac. This misfortune was more than equalized by the assassination of the Duke of Guise, who was the ablest general of the Church Party. And so by foul design, the Huguenots were invited to Paris for the marriage festivities so that the Catholics might, in one vile sweep, utterly annihilate the Huguenot people. The Huguenots were deceived; all except Admiral Coligny. But Charles IX. pledged his honor and honesty, and so even the Admiral was now deceived and accepted the invitation. For who would believe that a monarch — the King of France — would practice such a heinous deception. Admiral Coligny was one of the bravest men in France; as brave as Du Gueslin, as Godly as Godfrey, and as powerful as Guise; so he must be dispatched.

The Church Leader, the Duke of Guise, ordered the consummation of the act with haste. At 10 p.m., he sent for the Swiss Captains of the Five Cantons. He ordered the French companies to arms. He ordered John Charon, Provost des Marchands and Marcel, to assemble the citizens in the market places, to light flambeau in their windows, and wear a white scarf on their left arm, and a cross of white upon their hats. With

the ringing of the great palace bell, the slaughter began. The palace bell was used because it was rung only on rare occasions and so would not produce confusion.

The order given, the Duke returned to the Louvre, and there in company with the Queen Mother, the Duke of Anjous, Nevers, and Birague, tried their utmost to convince the irresolute King. For, as the order came nearer to consummation, the King was seized with fits of tremor, palsy, pallor, and shock, and the cold sweat ran from beneath his wig and channeled down his slanting forehead and angular nose. Only after Catherine de Medici, the Queen Mother, admonished him as a coward, unfit to sit the chair as king, and a disgrace to the Church of Rome, did he consent.

Immediately, Catherine caused the great bell of St. Germain de Auxerrois to be struck. Pistols were fired. The King tried to countermand the order, but alas — too late.

The Admiral and his son-in-law Teligny, perished first. "And the fierce wolves being unchained, let loose, ran to every house and filled all with blood and slaughter." (Mezeray, Robinson's Memoirs)

Admiral Coligny had been wounded by an assassin two days before, and as he lay abed suffering from a wound which probably would have consumed him anyway, was murderously butchered, as he helplessly lay. As Besine, a domestic of Guise, approached with already bloody dagger, the Admiral exclaimed, "Young man, you should respect my age, but it matters little you will only hasten my end anyway." The wretched barbarian sunk the dagger several times into the helpless Christian martyr.

Admiral Coligny, Marquis de Chatillon, was one of the finest characters in all history. His bravery on the field of honor was never surpassed and rarely equalled. Kindly, truthful, sincere, and deeply steeped in his religious beliefs, he was rarely equalled as a general on the field of battle, yet with all he had done for France in battle and in colonization, it was deemed necessary to calumniate him.

Such pillage, destruction, fire, murder, and mutilation has never been equalled by Goths, Huns, or vandals. Seven hundred houses were pillaged, 5,000 persons perished in Paris alone. Mezeray's description follows:

"It lasted 7 days, the first three from Sunday, St. Bartholomew's till Tuesday, in its greatest fury; the next four with some abatement. During this time there were murdered near 5,000 persons by divers sorts of death, and many by more than one; amongst others, some 600 gentlemen.

"Neither the aged, nor the infirm, nor children, were spared. Nor women deep with child were spared. They were hacked, stab-

bed, chopped with halbards, pistol beaten, cast from windows, beaten, and thrown into the Seine. Seven or eight hundred fled to prisons and churches for protection, only to be dragged out and consummated by beating out their brains with pole axes, en masse, at the Valee de Misere (the Valley of Misery), then the Coup de Grace — cast into the river.” (Mezeray’s Chronological History of France)

The river ran red with blood. Nor was the event limited to Paris, for it spread to the provinces. According to Sully, 70,000 people were ruthlessly murdered throughout the kingdom. But let it be said that many officials in the provinces refused to carry out the diabolical orders. (Sully’s Memoirs, B. I. p. 31)

The Duke of Sully, then 12 years of age, afterwards Prime Minister to Henry of Navarre, was an eye witness. His terrifying description,

“I was in bed, and awakened from sleep three hours after midnight by the sound of all the bells and the confused cries of the populace. My Governor, St. Julien, with my valet de chambre, went out hastily to know the cause. I never afterwards heard more of these who, without doubt, were sacrificed in the public fury. I continued alone in my chamber, dressing myself when, in a few moments saw my landlord enter, pale, and in the utmost consternation. He was of the Reformed Religion, and having learned what the matter was, consented to go to mass; to save his life and preserve his house from pillage. He came to persuade me to do likewise, and to come with him. I did not think it proper to follow him, but decided to try and gain the College of Burgundy, where I had studied, although the distance made it dangerous.”

(Mind you, this is a boy of 12) He disguised himself as a scholar, put a prayer book under his arm and entered the street. There he was utterly horrified by the infuriated mobs of murderers, running to and fro and calling out, “Kill! Kill! Massacre the Huguenots.” Blood was everywhere. He finally gained the College where the principal locked him in a closet in secrecy. There he remained for three days, only seeing a loyal servant who brought provisions and water. (Memoirs of Maximilian de Bethune, Duke of Sully, III. Vol. London 1761)

Death reigned on; no walk of life was spared. Children murdered children. The soldiers were told that a Protestant insurrection had broken out. Alaric or Attila never inflicted such wanton suffering. No city taken by storm ever suffered such disaster, except possibly Jerusalem taken by Titus, or Godfrey; or Magdeburg taken by Tilly. A butcher stood before the King with blood-stained carver and filthy clothes and apron, holding out blood-stained hands and arm, and boastfully declared that

he had slain over 150 persons. Men stabbed children and infants in mothers' arms. Ladies stood on the blood soaked bodies of Huguenots and laughed over their triumph. And, when it was all over, the King followed by his Clergy and Court, marched to the Cathedral of Notre Dame in spiritual procession, while hymns of chant were sung and thanks to Almighty God was offered for delivering France from men, whose greatest sin was a wish to worship God according to their own conscience.

When the courier reached Rome, the Holy See rejoiced. The Cathedral was illuminated with 10,000 candles. Again, in solemn happy procession, the Pope, Cardinals, Clergy, and altar boys with illuminated candles, marched to St. Mark's Church and offered up a Te Deum for this destruction of 70,000 vile infidels — as though the Crusaders had just struck a gigantic victory over the infidel Arabs.

The Church ordered a jubilee throughout the Catholic world, "for this slaughter of the heretics in France."

Pope Gregory XIII. ordered a commemorative medal to be struck. On the reverse is the portrait and name of the Pontiff; on the obverse, the Slaughtering Angel with long sword slaying the Huguenots.

Sorrowed by "The slaughter of the Huguenots," on the third day of the massacre, the King of France appeared before Parliament. At first, he blamed action of the mob for the dastardly affair. Later, he took full responsibility, and said it was of his own doing and justified it by stating that they were rebels against the throne. The King now ordered survivors to be tried. Brequemont and Cavagnes were tried, condemned, and the flesh torn from their bodies by red hot pincers, and in public. Their bodies were then quartered. The statue of Coligny, and his home at Chastillon, were destroyed. His body was mutilated in the most shocking fashion. At night, his friends seized his body, bore it away, and buried it at Chantilly. "Thus," said Davila "died the Admiral Gaspard de Coligny, who had filled the Kingdom of France with glory and terror (to his enemies) of his name for the space of 12 years."

This massacre threw all of Europe into violent consternation, even thousands of Catholics. Internal turmoil and civil war followed in France.

During these troubled times, Charles IX. died at his Castle of Vincennes, in the most terrible torment and bathed in his own blood. St. Bartholomew's was constantly on his tormented and pathologic mind. On his death bed, demons and the total picture of that memorable day, danced before him. Sully says he died in his 25th year of a strange malady from which he oozed blood from all parts of his body, even the skin. (Possibly Hemophilia)

I have presented this picture in the true image to be true to history, not wishing to produce passions nor obscure the naked truth.

It is not the first time that inhumanities have occurred in the Estab-

lished Church. Witness the persecution of Dominican Monks, the slaughter of the Albigenses, the inquisitions in Spain and Italy, the gunpowder plots, the cruelties of Alva, the stake burnings in Germany. I call to your attention that the Huguenots have never been guilty of, nor stained, nor tinted by any crime. And I hope it has passed away, and that man may emerge into the bright sunshine of love for his fellow man, and never again practice man's inhumanity to man.

Henry the III. either because of compassion or from memory of the vile persecutions, in 1576 restored the rights of the Huguenots, and restored the hereditary titles of the nobles. But, in 1589, Henry III. was assassinated because of this toleration, and three civil wars then followed. He was, after an intense struggle, to be succeeded by Henry IV., Henry of Navarre. Educated a Protestant, and the Protector of the Huguenots, he now abjured his religion and became a Catholic. With Coligny dead and Conti slain on the field of battle, Henry became the natural leader of the Huguenots. He was twenty years of age when he took up the sword for religious toleration and politics. But, he was wise, intrepid, and good, and above all he was an able general. The Huguenots now rallied and retired to their fortress at La Rochelle. With Henry was his cousin, the young Conti. There the Huguenots, 15,000 strong and co-defended by Col. La Noe (neau, Noye), the Flower of the French Army under the Dukes of Anjou and Alencon, were forced to raise the siege in 1573, after losing 40,000 men.

Lord says, "I regard this defense as the most happy incident which occurred to the Huguenots for it gave them time and courage and served notice that they would succeed or be annihilated." A short time after this, Charles IX. died at the age of 44, in agonies as I have already described. Henry III. so-called, King of Poland, succeeded his brother Charles IX. in 1574. He, too, was too much under the rule of Catherine de Medici, his mother.

Henry of Navarre was spared the massacre, but was held in "protective custody" at Paris. He succeeded in escaping in 1576. Henry now joined the Huguenot Army at Tours. It has always been a debatable question as to whether Henry joined the Huguenots to advance their cause, or his own. At any rate, his success was their success. Henry was twenty-three years old at this time. His counselor was Rosny, later the Duke of Sully. He astonished all by his cold, calculating, introspective mind. He was loved by his soldiers and the idyl of his people. The important, yet unusual, faculty of Henry was that he would listen to his counselor. By the death of the Duke of Alencon in 1584, Henry became heir apparent to the throne. It was also at this time that Bouillon, father of Turenne, a powerful Churchman, joined the Huguenots; and many more followed, although still Churchmen. They championed the Hugue-

not Cause, believing in religious toleration. Henry III., the last of the Bourbon kings, a man without children, stood between Henry of Navarre, Henry IV., and the throne of France. The fears of the Church Party, the nobles, and the Clergy, that a Protestant king might ascend the throne of France, started the fight all over again. This could never be allowed, even though Henry III. had been assassinated, and now Pope Sixtus V. in a Papal Bull, took away Henry, the Fourth's hereditary rights. But, fortune shined with favor upon Henry, for the other candidate — the Duke of Guise, of the Church Party, was assassinated; and their next candidate, the Cardinal of Lorraine, shared the same fate.

Following the bloody Battle of Contras, the Huguenots and Henry of Navarre, were well established, for it showed that they could be successful against the Church, the Royal armies, and the armies of Spain. After the death of Henry III. by assassination in 1589, Henry the Fourth's further struggle was necessary to secure his hereditary rights to the throne.

In the light of subsequent history, it would have been better for him to have fought on as the leader of the Huguenots, rather than to compromise and become a Catholic. For, he could have reigned as a Protestant monarch and had the support of England and Holland. But it was not to be, for the Huguenots composed but a third part of France.

However, the most brilliant and shining hours of the whole Huguenot Contest was when Henry IV., Henry of Navarre, led the Huguenots in the struggle for his throne, against the Church Party, the nobles, the Royal Army, The Army of the Pope, and the armies of Spain. The "Leaguers," as the Church Party was called, was led by the Duke of Mayenne. The Huguenot successes were continuous; the climax and the most outstanding, The Battle of Ivry, March 14, 1590. Both armies were drawn out for battle; religious services were said by each. Both armies knew, this was it. Henry, completely clad in glistening armor and shiny mail, mounted on a huge bay charger, rode up and down the line shouting to his men, "Today we will conquer or die. If my standards fail you, keep my plume in sight — you will always see it in the face of glory and honor." So saying he replaced his helmet fitted with three white plumes, and led the charge. For some time the battle swayed in doubt. Finally, the Leaguers hesitated, broke, then fled; pursued by the Huguenots and Henry, covered with blood and dust.

"Now, God be praised, the day is ours!

Mayenne hath turned his reins

D'Aumale hath cried for quarters

The Flemist Count is slain.

Their ranks are breaking like thin clouds before a
Biscay gale
The field is heaped with bleeding steeds,
and flags, and cloven mail;
And then we thought on vengeance,
and all along our van
'Remember St. Bartholomew' was
passed from man to man.
But out spoke gentle Henry then:
'No Frenchman is my foe;
Down, down with every foreigner,
but let your brethren go.'
Oh, was there ever such a knight
in friendship or in war,
As our sovereign lord, King Henry,
the soldier of Navarre."

This was France's "Finest Hour."

The forces of the League were completely overthrown at Ivry. The Seige of Paris followed. The Duke of Parma and his army arrived from Italy and caused Henry to retire. Henry and the Huguenots fought on for four more years; and they might have had to fight many years longer to defeat the ruling church class, had Henry not abjured his religion. He had lived a lifetime in "blood, sweat, and toil." (Rosney) What he really wanted was a united France. He would give the Huguenots full rights, equal to the Church Party. He would take up the Catholic Religion to satisfy the Church Party. Could he have seen what would occur following his death, I believe he would have fought on. For, had he not defeated the Church Party? He could have been crowned by a Protestant Prelate, and the subsequent course of France and perhaps the European World would have been different. He was loved by his people, the idyl of his soldiers, and he had the prestige of a winner. United with England, Holland, and Germany, he could have defied any combination. The Huguenots were more logical in their beliefs than the English Episcopalians; and the Huguenots were popular.

But Henry wearied of war. He wanted to see France extend from the Pyrenees to the Rhine. He wanted peace.

The greatest shock to the Huguenot Cause occurred on Sunday, July 25, 1593. Clad not in helmet, cuirass, cloven mail, and burnished steel, but in doublet of white satin, cap of velvet with jewels, hood of orders and golden fleurs-de-lis — followed by cardinals, bishops and nobles, he marched to the Abbey of St. Denis. Here reposed the ashes

of his ancestors; the ashes of all his predecessors from Dagobert to Henry III. There he was received into the body of the Roman Church.

A Te Deum was chanted by numerous cardinals, priests, nobles, and laymen. The chancel and nave sounded, resounded, echoed and reechoed throughout the crypts, chapels, and to the cavernous domed and arched roofs and rafters; rejoicing that a heretic had returned to the bosom of the Established Church.

The saddened Huguenots were heartbroken that their leader had created the greatest act of hypocrisy since Julian abjured Christianity. Their light had not only failed; it had gone out. Yet the Huguenots did not desert Henry of Navarre, nor did Henry desert them.

Henry never meant to desert the Huguenots. Actually, he felt he could render greater service to them, as well as to France. And this he did. Could he have lived, things might have been different. He eliminated the great debt of France; reduced taxation by one-half; built hospitals with the aid of the Knights of Malta (never a great lover of Rome); built schools and libraries; dug canals; repaired fortifications; encouraged useful manufacturing; built mills; encouraged agriculture; developed the wine and beer industry, and the silk industry. "I wish to be the father of my people. I hope to so manage my kingdom that the poorest subject of it may eat meat every day in the week, and moreover, be able to put a fowl in the pot on Sunday." (Sully's Memoirs)

At the end of his reign, there was 50,000,000 in the Treasury. Though Henry may have deserted the Huguenots, he did not forget them for he granted them the memorable "Edict of Nantes" April 13, 1593. This Edict gave "perpetual and irrevocable," liberty of conscience, free exercise of religion, churches of their own and their own ministers; also their own judges and garrisons, and paid for their own troops. The state also guaranteed salaries to their ministers. This Edict was sent to Parliament and registered February 25, 1599. (Sully's Memoirs) There were no longer restrictions in office nor burial laws.

France was now at peace, and then after a glorious reign of 22 years, in May 1610, he was cut off from his usefulness by the assassin's dagger in the fifty-eighth year of his age. The greatest — yes, the greatest king in all French History.

When one appraises Henry of Navarre, Henry IV. and his relationship to the Huguenots, it is clear that with him and through him, they attained that which they had fought for — religious liberty and religious toleration. Their church was under the protection of France, and they experienced social and political equality.

But, with the death of Henry, the picture rapidly changed — changed to one of persecution and disintegration. The Leaguers knew that the Huguenots were growing in popularity and numbers. The time might

come when France would still become a Protestant country, if only from numbers. But, in twenty-two years of peace, the Huguenots had lost their organization. They no longer had leaders within the army; they no longer had princes, nobles, or even sympathizers in the ruling church. Nothing ever lasts, but for a time.

Louis XIV., who followed Henry of Navarre, educated by the Jesuits, and Cardinal Richelieu, set about on the most terrible persecution of all time. First, the Edict was revoked by the King. Then followed the persecution. The Huguenots no longer had fortresses, cities, nor organization. Twenty years had passed under the protection of the King, Henry IV., and all form of cohesion was now gone. They were like lambs before wolves. (Lord) Conde was gone; Coligny was gone; Henry of Navarre was gone. All was gone; all was lost. 800,000 perished in galleys, prisons, or by the noose. There was no relief, no hope.

Ask you for the results of the abjuration of Henry of Navarre? I point to what followed after his death; to the systematic destruction of the Huguenot churches; the destruction of the Fortress of La Rochelle, of Montabon; the systematic enslaving of the Huguenots; the revocation of the Edict of Nantes by Louis XIV.; the atrocities of the dragoons; the extinction of CIVIL and RELIGIOUS LIBERTY IN FRANCE. I point to the return of the Jesuits to power; and finally the throwing off of the somber cloak of disguise; deceit, vengeance, and hate; the cutting loose of the total toxins of death upon a helpless people who wished only to worship God according to the dictates of their own conscience.

Under Henry of Navarre, the Huguenots had flourished. Their churches were led by learned ministers. Their universities flourished under scholarly professors and pious men. Casaubon and Daille are worthy of mention. Their provincial and national synods were enthusiastic and very well attended. (Robinson's Memoirs) Even during the reign of Henry, constant attempts were made to alienate him; but to no avail. This good man, Henry of Navarre, hated by Pope, cardinals, and clergy, was stabbed in his coach by Ravaillai, on May 14, 1610. "France never had a greater King than Henry IV. He was his own general and minister; in him were united great frankness and profound policy; sublimity of manners and sentiment; the bravery of a soldier; and an inexhaustible fund of humanity." (Henault)

Louis XIII., not yet 9 years of age, succeeded Henry of Navarre, his father. The Queen Mother, though a Catholic, reaffirmed the Edict of Nantes, which was confirmed again in 1614.

However, Richelieu determined to break the back of the Protestants. He began by laying seige to La Rochelle from land and sea. After a long and resolute seige — the last 13 weeks without bread — the fortified city fell. Of an original total of 18,000 Huguenots, not 5,000 survived. This

disaster broke the back of the Huguenots. (Voltaire) Many fled to England, but returned, when the Church of England continued to persecute and expel them. (A. Holmes, D.D., Mass. 1826).

Richelieu continued the ferocity in the Seven Year War until he had completely broken the back of these poor helpless, hapless people.

Cardinal Richelieu died in 1642. The King died in 1643. Although their power was lost, the Huguenots were increasing in number. During the reign of Louis XIII., with all their losses, they were reputed at 2,000,000 souls. (Robinson's Memoirs)

Strangely, Richelieu before his death, became conciliatory toward the Huguenots and wished to restore their former glory, but died before it could be put into execution. (M. Aignan)

Louis XIV. succeeded his father and during his minority, the Queen was appointed Regent. The Edict of Nantes was again confirmed by the Regent in 1643. In 1652, the King confirmed it again when he reached his majority. Yet, as soon as the King, Louis XIV. took affairs into his own hands as the result of the influence of Cardinal Mazarine and the clergy, he made the firm resolve at the palace altar to destroy the Huguenots. (M. Aignan) Aignan says, "This was in the Church cards from 1665 to 1685."

Now troops were quartered in the homes of Huguenots until they should become Catholics. Their churches were leveled to the ground. The strongest Huguenot churches and cities were attacked first: La Rochelle, Montaubon, and Milhand. Charges were trumped up. The churches and cities fell, and the people were driven into exile. "On the 8th of October 1685, the Edict of Nantes was revoked and the people driven into exile and banished from the Kingdom." (Holmes)

"The Reformed Religion was utterly banned, the churches pulled down, the ministers banished under pain of death, and the Huguenots told to conform or go. As a result, the only public religion in France was now the Catholic Church." (Quick's Synodicum).

"I saw that dismal tragedy which was at this time acted in France. (Bishop Burnet at the time a visitor in France.) M. de Louvoy hit upon the scheme of quartering Dragoons in the homes of the Protestants and to conduct all sorts of insults short of rape and murder. This was begun in Bearn. Large numbers now complied. The same methods were successfully exercised now in Guienne, Languedoc, and Dauphine. Here, the greatest number of the Reformed Faith dwelled, and when these deeply religious people refused, the pent-up fury of the Church, the clergy and the dragoons conducted unbelievable persecution."

Continues the Bishop, "Men and women of all ages were entirely stripped of all belongings, except the clothes on their back and were

driven from place to place, in exile as early Jewish and Christian martyrs. The women were carried into nunneries; starved, whipped, and barbarously treated. There they were forced to sign documents rejecting Calvin and Luther. This cruelty raged on from Marseilles to Montpelier, from Lyons to Geneva. I visited all areas. This cruelty exceeded all written history in its ferocity and over so long a time; in addition the originality of inventive cruelty was unbelievable.

“At Valence, where one Dherapine seemed to exceed the furies of the Inquisition, one could recognize on the streets, the new converts by their dejection. Guards were placed along the roads and frontiers of France to prevent escape. Men were sent to the galleys, women to the monasteries. Those who were converted and did not receive the sacrament before death, were to be cast out into the fields to be devoured by wolves and dogs. Even the clergy in sermons, praised the King and his followers for their Godly acts.”

Bishop Burnet proceeded to Italy, where he was poorly received, so returned to France (Marseilles).

(Burnet's History of his own Times, 1685) “As far as I determine, England gave the last foul stroke to them. In February, King James became a Papist.”

Although their churches were leveled, their ministers banished, their libraries seized and burned, the people were not allowed to leave the country under pain of death. Little children were forced into the Established Church and taught to hate their parents and Protestant friends. (Burnet) Any semblance of refusal was punished by dungeon, galley, or gallows.

“Here we saw a false friar tormenting a dying man. Here a baker allowing little starving children to smell fresh bread, but not partake unless they would follow him to the convent.” (Saurin, Robinson's Memoirs)

The priests continued to harangue their peoples, claiming that the Huguenots had brought it upon themselves, that they had tried to destroy the Church and even France itself, that they were heretics and even blasphemers against God. While the Huguenots, worshipping in secrecy, prayed for their persecutors' forgiveness, “for they know not what they do.”

“The Dragoons cast the Reformed Fathers into fires and brought them out half-roasted; suspended others under the armpits by large ropes and dipped them repeatedly into wells until half dead, they renounced their faith. They tied them in bundles to the rack and poured wine down their throats until intoxicated; then they renounced their faith.” (Claude, Defense of the Reformation, London, 1683) From the

fires they took tongs and led Huguenots around by the noses until converted. (A. Holmes, D.D., Mass. 1826) These poor scared people fared no better after conversion, for they were scarred and marked for life as "unwilling converts."

Despite the restrictions, 800,000 fled to Germany, Holland, and England. For a year before the Revocation of the Edict of Nantes, many had made arrangements with the Massachusetts Colony, one of the earliest was John Touton, a French physician, who in 1662 made application to the Massachusetts Assembly. (Hutchinson's History of Mass. 1.C.Pr.) And so, with the impending revocation the people were ready to go and go they went before the intense cruelty occurred. (Library Mass. Historical Society)

James Baudouin came to Casco Bay in 1687. He was the grandfather of Governor Bowden. This was the family which founded Boudoin College.

But, it must be said to the everlasting gratitude of the French People that large numbers of the Catholic French would not carry out the orders and actually aided, together with French officials, the escape of the Protestants and large numbers went with the Huguenots, having lost faith in their own church and government. (See Gilman, "Catholic Settlers in Maryland")

There is much evidence that the New England folk and the Dutch in New Amsterdam provided ships and later gave land and substance to these people. (Mass. Historical Soc.)

What happened to the Huguenots who remained in France? Well, all marriages not performed by priest became concubinal, and all children bastards with no rights. And now since their churches had been destroyed, their marriages were performed in the open fields and became known as "Marriages in the Desert." As late as 1726, priests with soldiers, broke into the homes of Protestants, seized the children and forced them into Church Schools operated by monks and made their parents, Huguenots, pay for their Catholic education. If the children escaped, their fathers paid an enormous fine or died in dungeons. A marriage must be reconsummated by a priest; if refused, the men went to the galleys, the women to die in jail, the minister to the gibbet, the children to a convent. This was as late as 1751.

In 1783, General Marquis de Lafayette returned to France. He came to America a devout Catholic, but a believer in political freedom. He returned to France a champion of Political and Religious Liberty. He appealed to the King to introduce reforms, but to only slight avail. He too was tried as a traitor, and cast into jail.

Only the French Revolution brought about both. It is of more than

passing interest that now Catholics fought beside Protestants to insure the rights and dignity of man. It should also be noted that 60,000 Catholics lost their lives in the struggle of the French Revolution and the overthrow of the last of the intolerant governments of France.

Following the death of Henry of Navarre, Henry IV., and the Revocation of the Edict of Nantes April 1598, there occurred the greatest single migration of peoples in the history of the world.

If the streets of Paris and the River Seine ran purple with the blood of Huguenot martyrs during the Massacre of St. Bartholomew, August 24, 1572, then France was now bled white by the migration of these religious people.

For they constituted the cream of France; teachers, philosophers, craftsmen, artists, weavers, farmers, stone workers, merchants, sailors, gunsmiths, iron workers, lapidaries, sculptors, writers, architects, bankers, and a dozen other arts and sciences, not to forget ministers and soldier leaders.

The total number who migrated exceeded 500,000 souls. Some say 600,000, some 800,000. 80,000 went to England alone. Alarmed, the government now reversed its position and granted complete freedom — both religious and political — but it was too late. France had not only spilled its blood, it had spent it.

Incidentally, although it certainly was more than an incident, leading authorities in France and abroad set this migration as the date of the end of stable government in France, and France can trace its subsequent instability and present-day trouble to this heinous period, in its otherwise long, glorious, and illustrious history from the time of Charlemagne. For now, many thousands who were not Huguenots lost faith in their government and that faith has never been completely restored.

The Huguenots migrated to Russia, South Africa, and South America. They passed over to the Low Countries and to Ireland, England and Scotland. They came to Canada — Nova Scotia — New Netherlands — Charleston, South Carolina — Florida — Ipswich and Hingham, Massachusetts; but principally they came to New Netherlands. From Gravesend they crossed to Flatbush and then to found New Rochelle across the Sound. They came into Princess Bay, Staten Island and spread out across the Island to found Huguenotville and Tottenville. They then crossed the Bay to Elizabethtown, Bridgetown (Rahway), Woodbridge and Perth Amboy. Many went into Monmouth County directly from Gravesend. They entered Philadelphia directly from France, Holland, and England, then spread out into Delaware and westward along the Lancaster Pike. In New Netherlands they crossed to Powle's Hook, now Jersey City, then crossed the meadows, ascended New Barbador,

now Kearny; Arlington, Rutherford and Hackensack, then fanned out over Bergen County. From New Netherlands, they ascended the great river and founded settlements all along the Hudson Valley, particularly at New Paltz, Albany and Cherry Valley.

It is not surprising that the Huguenots followed the routes of Dutch penetration, because the Pilgrims and Puritans, as well as the Huguenots, were happiest with the Dutch people.

In their new homes, they settled down on land given to them by England or Holland. There they stayed, worked, farmed, and lived until the American Revolution. Then they served faithfully their new cause. After the War, they were given land grants in the western parts of the states which they so faithfully had served; many of their sons took up the grants.

After the second war with England, their sons received similar grants for services in the War of 1812. Our Huguenot forebears now appeared in the Ohio, Indiana, and Tennessee territories, and the states of Kentucky, West Virginia, Alabama, Florida and Louisiana. The process repeated itself after the Mexican War and the war between the states, and the march was again westward — Texas, Mississippi, Missouri, Illinois, and finally to the Golden Gate.

Perhaps the truest and best light shed upon the kind of people our Huguenot ancestors were is best summed up by Peter Stuyvesant, first Governor of New Netherlands, who said: "They are the most respected, respectable, and valuable accession ever made to the population of our country."

These, my friends, were our people!

Harbor Lights of Huguenot History

Not long after the Huguenots arrived at Boston, Malden, and Ipswich in Massachusetts, and Long Island and Staten Island in New York, they established churches or meeting houses. In Maryland, Virginia, the Carolinas, and Georgia, the process was repeated. The first Huguenot settlement in America at Fort Caroline in Florida on the south shore of the St. John's River, in 1564, was the first white settlement in North America. These churches became the centers of Huguenot life, and from these centers of religious life, spread the warming beams of friendship and love: love of liberty, love of patriotism, and love of culture. These churches, then, were the harbor lights of Huguenot history; the lighthouses of an oppressed, wonderful people; the ports in storm and strife; the havens of salvation. Also, they became the meeting places where friends could discuss happy events or receive solace and consolation for their personal griefs, misfortunes, and sorrows.

Most historians attach the Huguenots to Calvin; and Calvin as the leader of the Reformation. I do not see either that way. Some have called the Huguenots, Presbyterians. They certainly were not. They may have attached themselves to the Presbyterians because of weakness in strength of their numbers; but in some sections, as you will see, they attached themselves to the Church of England. They were more attached to the Church of England (Episcopal) than to any other denomination. They were not Calvinists. Calvin was not a liberal; neither were the Puritans. The Huguenots were true liberals. History has documented these statements many times over.

Roman Catholicism was far off to the left; the Covenanters (Scott Presbyterians and Puritans) were far afield to the right; while the Huguenots pursued a middle road of simple religious thought.

This is no more than we would expect from such a brilliant, intellectual, truly Christian, fellow-man-loving leadership.

Calvin was not the Reformation — neither were Knox, Luther, or Rousseau. They were a part of the Reformation Movement. But, the Huguenots were truly the Reformation (my personal opinion).

The Huguenot Fort and Meeting House, Oxford, Massachusetts

The records of the Town of Oxford show that in the year 1682, Governor Joseph Dudley of the Province, granted a tract of land to Major Robert Thompson and Associates, a tract of land in the Northwestern Province now known as Oxford, in the County of Worcester, "eight miles square in the Nipmug Country", so-called after a tribe of local Indians. The proprietors brought over 30 Huguenot families and settled them on

the eastern part in this tract. It appears that they continued to live there for ten years.

They erected a fort, gristmill and malt mill; planted vineyards and orchards; and under the shelter of a cliff looking eastward conducted a nursery for vines and trees. They acquired the right of representation in the Provincial Legislature—a tremendous step forward.

The colony was broken up by Indian incursions in 1696 and it appears the Huguenots returned to Boston.

The fort, the remains of which are clearly visible today on Fort Hill, was the central defensive area of the community. It was self-contained. The outer perimeter was encompassed by a seven-foot high wooden stockade with gate through which cattle or carts could be driven. Then within, was a grazing ground; then a stone wall three feet thick and more than four feet high, superimposed by another palisade. The men could stand on this wall and fire at will, through the palisade. This inner quadrangular fort contained two bastions; one at the southwest corner, and the other at the northeast. These comprised the outer breastwork, and judging by the bases which still remain and the size of the stones, the bastions must have been 30 or 40 feet high. Between these two walls could be protected the animals and chattels. A sally port opened on the east side under cover of the surrounding ditch, and was protected by revetments. The main driveway proceeded down the hill to the town. There were stone steps traversing the wall at one point, to a walking path to the village. The well was near the middle of the east face of the fort, and nearby the limestone trough for animals. On the south side of the driveway within the Fort, was a high wall which extended to the blockhouse. This formed a strong inner line of defense.

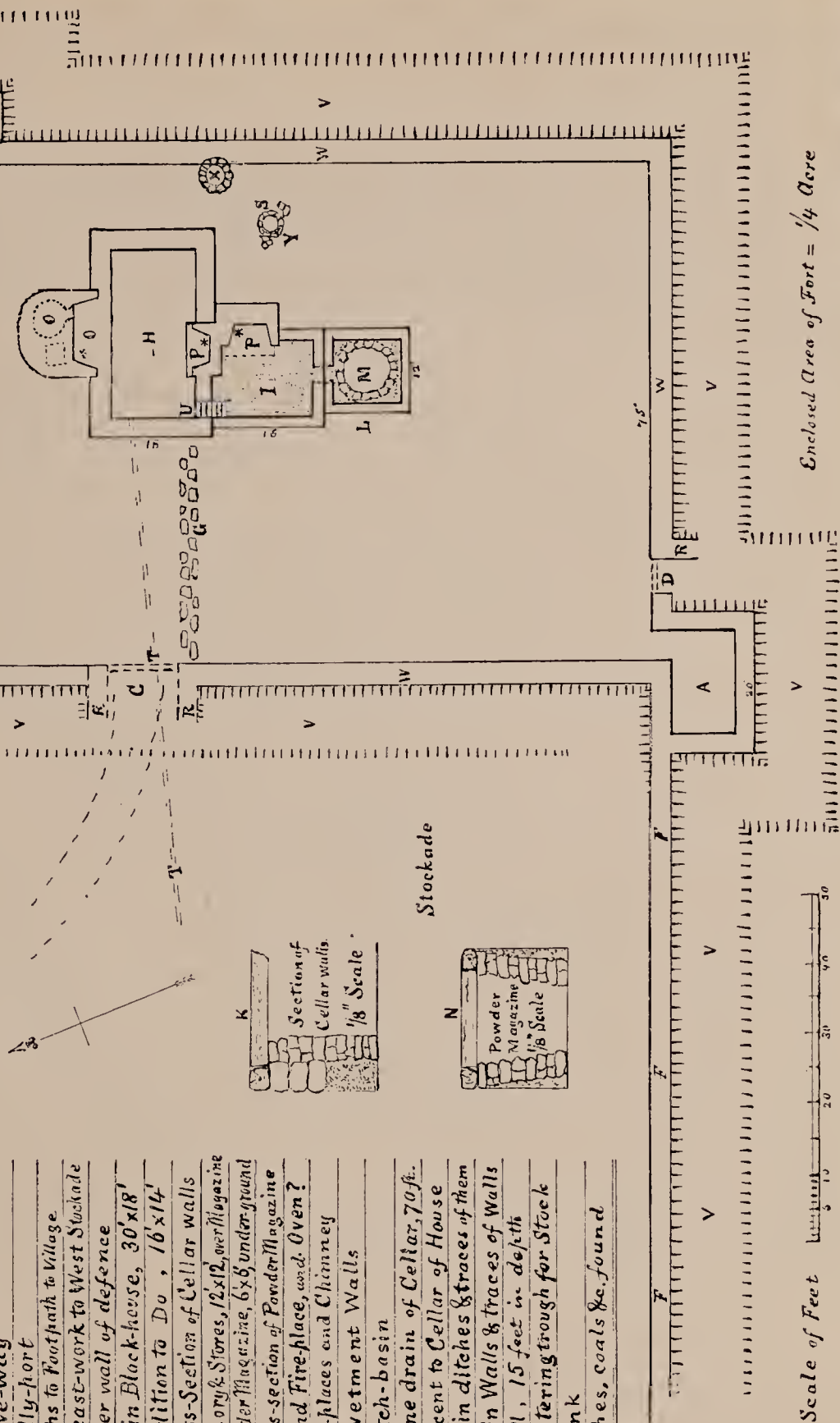
The main blockhouse was 30 feet long and 18 feet wide, with double wall cellar 24' x 12' and six feet deep. The inner wall supported the floor beams; the outer wall, three feet beyond, was made of heavy boulders on a foundation three feet deep, and supported the logs forming the walls of the house.

The main fireplace, 10 feet wide, was in the middle of the north side of the house. The broad foundation, 100 square feet, supported it and the bake oven. The chimney was wholly outside the house. A small fireplace was on the opposite side. Beside the blockhouse, in the center of the Fort, was a 12-foot square log house used as storage. Beneath this was a circular room of stone used as a magazine. It is evident that this Fort was militarily scientifically planned and, in my opinion, could not be taken by assault or seige. What probably happened was, the people centered there after the Indian alarm; saw their homes, barns, crops, and fields burned; as well as Mr. Johnson and his three children who did not make the Fort, scalped. This was in 1696.

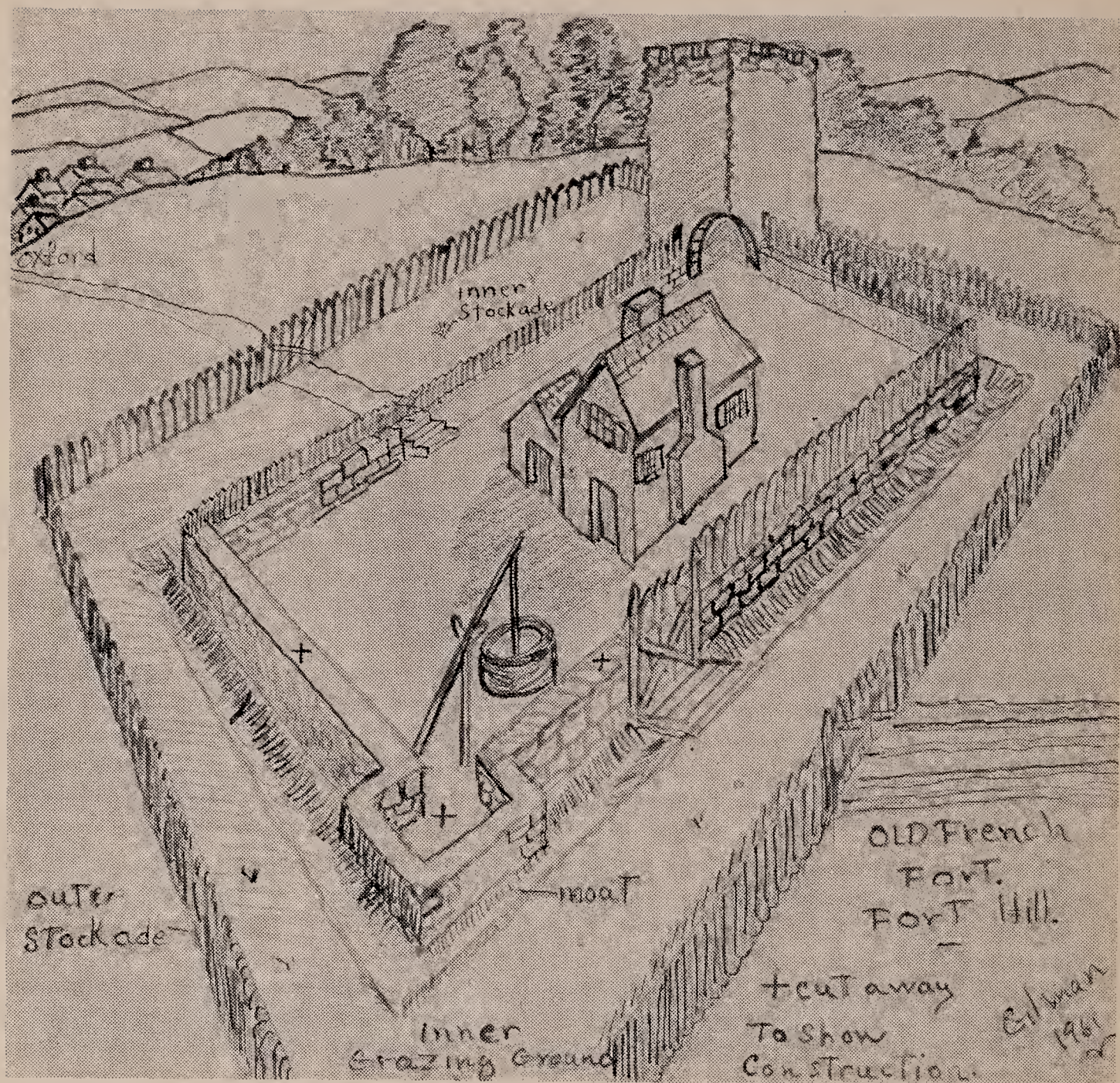
Plan of Fort at Oxford, Mass,
 built by Gabriel Bernon, about 1690,
 for defence against the Indians,
 Sketched, after recent explorations, by William D. Ely,
 Oct. 1884.

Index

A	Main Bastion, S.W. Angle
B	Bastion, N.E. Angle
C	Drive-way
D	Sally-port
E	Steps to Foot-path to Village
F	Breast-work to West Stockade
G	Inner wall of defence
H	Main Block-house, 30'x18'
I	Addition to Do., 16'x14'
K	Cross-Section of Cellar walls
L	Armory & Stores, 12x12, over Magazine
M	Powder Magazine, 6x6, under-ground
N	Cross-section of Powder Magazine
O	Grand Fire-place, w.d. Oven?
P	Fire-places and Chimney
R	Revetment Walls
S	Catch-basin
T	Stone drain of Cellar, 70 ft.
U	Descent to Cellar of House
V	Main ditches & traces of them
W	Main Walls & traces of Walls
X	Well, 15 feet in depth
Y	Watering-trough for Stock
Z	Sink
*	Ashes, coals &c. found



Plan of Fort at Oxford, Massachusetts
 (Courtesy of Mrs. Clovis L. Carpenter)



Diagrammatic conception of the Old French Fort as drawn by President General Gilman following his visit in 1961.

On April 20, 1819, Mr. Andrew Sigourney visited the Fort and again in September of the same year. "We were regaled with the perfumery of the shrubbery and the grapes hanging from the vines planted by Huguenots over a century." During these visits, old Mr. Sigourney told of the old Huguenot Church located near the Fort. Capt. Humphreys, a neighbor, said "My parents told me there was a fort upon the land where he now lives, and also a French Meeting House and a burying ground, and he had seen the stones laid flat as turf is laid, and they were all laid east and west, while a very large one was laid north and south."

There still were fruit trees which had been set out by the French more than 100 years before. As near as can be determined, the Meeting House and burial ground were just down the hill from the Fort.

This is the shrine which The Massachusetts Society of Huguenots and the Oxford Memorial Society wish to give to The National Huguenot Society. If money can be raised, this should become a Huguenot shrine and retreat. It should be restored to its original glory. Huguenot descendants could go there on visits. The only stipulation: read Huguenot History for two hours each day, and contribute a small token to its support, if possible.

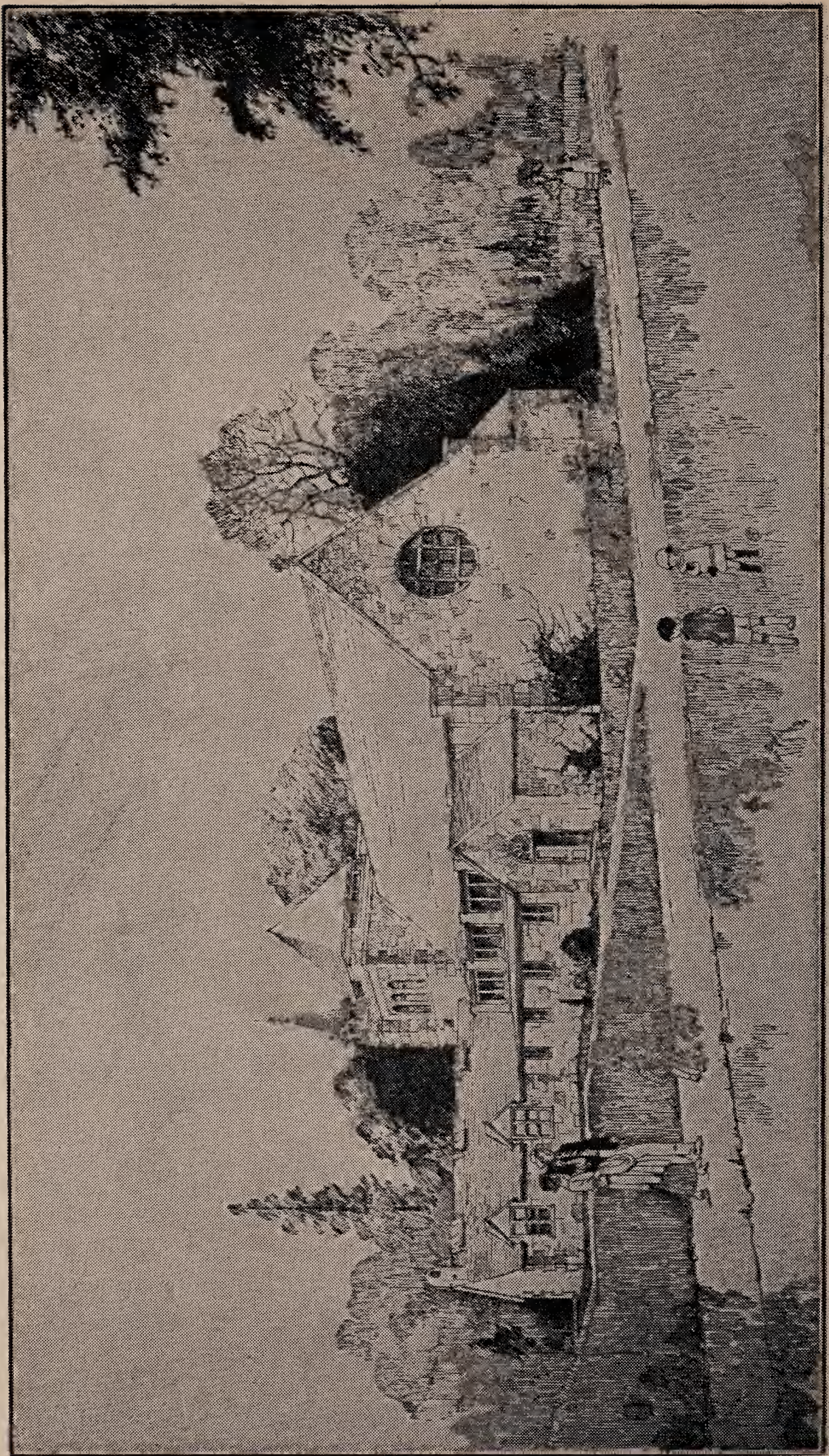
Old French Church, Boston, Massachusetts, 1715

Daniel Johonnot was born in France about 1668. He was one of the first of a party of thirty families to arrive in Boston in the year 1686, in company with his uncle, Andrae Segournie, distiller, from Rochelle. He went with him to Oxford in New England and remained there until that settlement was broken up by Indian incursions August 25, 1696, and the massacre of Jean (John) Johnson and his three children. Mrs. Johnson, the daughter of Andrew Segourney, was away at the time and escaped the massacre.

The land for the erection of a church on School Street, was purchased in 1704 by John Tartarien, Francis Breeden (who later went to Staten Island), and John Depuis, all elders of the French Church.

A huge folio French Bible was presented to the French Church of Boston by Queen Anne. Benjamin, John, and Andrew Faneuil (later Faneuil's Hall), Boston, were members of this Church and later first settlers of Oxford, Massachusetts. The Rev. David deBonrepos was a pastor of the French Church, and later moved to Staten Island.

It is interesting that for some time the Catholics of Boston used this Church for worship, and subsequently built a church on land formerly owned by a Huguenot of Boston.



The National Huguenot Memorial Church
Huguenot Park, Staten Island, New York



Early Huguenot Cemetery, Staten Island, New York.
Foot of Huguenot Road

Huguenot Park Memorial Church Huguenot Park, Staten Island, Richmond County, New York

This Church has performed the noble, ideal function in a consecration and perpetuation of a permanent Huguenot Memorial. Located not far from the site of the first French Church on the Island—not far from the old “Huguenot” itself, and the old land grants and homesites on the eastern shore of the Island, where French families lived in great numbers, such as LaTournette, Sequire, Androvette, Perrin, Monnet, Britten, LeFebore, Pillot, Grasset, LeGereau, and De le Fontaine (La Fountain). Their first minister was The Rev. Laurens Jacen DeCamp. It is ideally situated and centralized for the celebration of this plan.

Correct in Norman architecture and inscribed with Huguenot memorials, it has become one of our beloved Huguenot shrines. While down the road (Huguenot Avenue) a short distance on Arthur Kill Road, is the very old Huguenot Burial Ground, surrounded by stone masonry walls. It once looked out across the Sound and beyond to Bridgetown (Rahway) and Woodbridge. Now to the horizon one sees only oil tanks, industrial stacks, and the ribs and skeletons of ships which once saw glorious days far beyond the seas.

This first Huguenot Church on Staten Island was a log church, octagonal in shape. It survived until the American Revolution, when the British burned it because the Woods, Noes, Drakes, and LaFountains (ardent patriots) attended this Church and served their country throughout the American Revolution. Driven out of their homes, Jonas Woods went to Elizabethtown; Pierre Noe to Woodbridge; Benjamin to Woodbridge; Antoine LaFountain went to the Hudson Valley to Tarrytown, Nanuet, New York, Charles to Piscataway. The Rev. Laurens Jasen DeCamp, the first minister of this Church in 1663, was my seventh great grandfather.

Huguenots in Virginia

One of the first settlers in Virginia was Nicholas Martiau, ancestor of George Washington. Martiau gave as his reasons for preferring Virginia: (1) “Carolina is too hot for the growing of wheat”; (2) “Sheep do not thrive there for the same reason, and wool is more necessary than mutton”; (3) “That they lack Virginia tobacco”; (4) “The difference on the charges in vessels: Virginia having a fixed charge”; (5) “Because of health, that country is too flat for good waters.”

Martiau encouraged Huguenots to come to Virginia from New England for other reasons also: (1) The wine is better; (2) Do not have to lay in provisions for winter; (3) Slaves can work all winter, not hindered by three or four months of snow and ice; (4) There is a healthy look to the people and the homes are comfortable.

The Huguenot Church, Manakintowne, Virginia

The largest number of Huguenots came to New York and Virginia. The seven hundred who came to Manakintowne in 1700 had no choice between city or country. All of the cities before the American Revolution were Dutch and all of them between New York and Philadelphia, were beachheads, except Albany. All the other settlements between New Hampshire and Georgia in the twelve colonies and the plantation of Georgia were towns or villages. It was natural that these ambitious, religious, and enterprising people should build their own town, and from this town, the blood in the veins of Huguenots may be found today along the banks of the Yadkin, the Cumberland, the Ohio, the Tennessee, and the James Rivers. It should be remembered that the scattering of Huguenots in Europe and America following the Revocation of The Edict of Nantes, assured the ascendancy of Protestantism in other countries for all times.

The first colony of Virginia was founded on August 17, 1585 by Sir Walter Raleigh at Roanoke Island. Historians tell us that it was abandoned six years later, that all traces of it have disappeared. It is my personal belief that the present settlers of Ockracoke are descendants of these early settlers, who went out on Ockracoke, because it was more easily defensible. Their speech is Elizabethan. The earliest Huguenot settlers began to appear along the James as early as 1625. These people did not come penniless, for many were of royal birth and brought jewels, church ornaments, gold, and other valuables.

In the late summer of 1630, 70 years before the immigration of Huguenots to Manakintowne on the James, Antoine de Rideoute led a band of refugees who set up a colony at Southhampton Hundred.

Baron deSauce had acted as Secretary to the Duke de Soubise. After the capitulation of La Rochelle, he fled to England. On February 24, 1629, Charles I. granted him a pension of 100 L per year. In 1629 he petitioned the King to grant "a permission to found a colony in Virginia of French Protestants to plant vines (grape), olives, and make silk and salt, now great beans, French beans, seeds of all sorts, particularly anniseed." This was granted on June 27, 1629. He asked and was granted "a ship, cannon, ammunition, pikes, muskets for 500 men" having found merchants and gentlemen who would support his Majesty's authority. "Endorsed and carried," says the record. "Those coming from France or the low countries" must bear a certificate of good religious conduct, ample substance, and industry. This certificate to be written by their pastor.

The class of people who went out on this voyage were laborers, artisans, skilled seamen, ministers, shipbuilders, masons, carpenters, locksmiths, bricklayers and makers, cooks, a tailor, a bootmaker, an apothecary,

cary, a barber, and others, for the purpose of discovery. "No female cattle or eggs to be eaten."

The first ship to arrive landed on the south side of the James River on September 24, 1630, at Southampton Hundred. The DeSauce Huguenot colony did not flourish; nothing is known of its tragedies. Most authorities agree that it probably was dispersed.

In 1700, some 700 emigrants led by Marquis de la Muce, landed in Virginia. This was followed by four successive debarkations. At first they were to land at the dismal swamp, but the Governor of Virginia, to his everlasting praise, changed this to the more healthy climate of 20 miles above Richmond on the James River, where 10,000 acres of land formerly owned by the extinct tribe of Manakin Indians, was given over to them. It was natural that the home of these Indians should become Manakintowne. The hardships which these poor hapless people endured is beyond description. First, they lost all their provisions, clothes, and blankets, by the sinking of their sloop at Jamestown. Cold, starving, half-naked, they made it—120 Frenchmen, leaving 6 dead on the way. They arrived at Manakin in the vast frontier in a wilderness of dense forests. "On the 10th of May last," Governor Wm. Byrd wrote: "I visited the French refugees at Manakintowne. We visited about 70 huts. Though poor and in great want, they have cleared over three miles of old Indian fields. They are cheerful and only ask for bread until the next harvest." The Governor then asked for subscriptions. The Governor headed the list. Soon they established a thriving church which lasted until 1857. The Rev. James Marye, a Huguenot, one of the early ministers was a teacher of General George Washington.

"I was at last sent back to a school kept by The Rev. James Marye, a gentleman of Huguenot descent, at Fredericksburg, and from whom I might learn French. My father had been desirous, I know not why, that I learn that language, but this I never did—to my regret.

"I was at this time about 14 years of age and was, as I said, a rather grave lad.

"The services of Mr. Marye was of great value to me, as well as others."

George Washington

The first minister of the Manakintowne Church, a Huguenot, was Benjamin de Joux. Later, ministers were ordained by the Church of England. It was never difficult for the Huguenots to change their church affiliation. You will notice this throughout their Church History.



Manakin Episcopal Church, Powhatan County, Virginia
Permission of The Rev. W. C. Christian, Rector

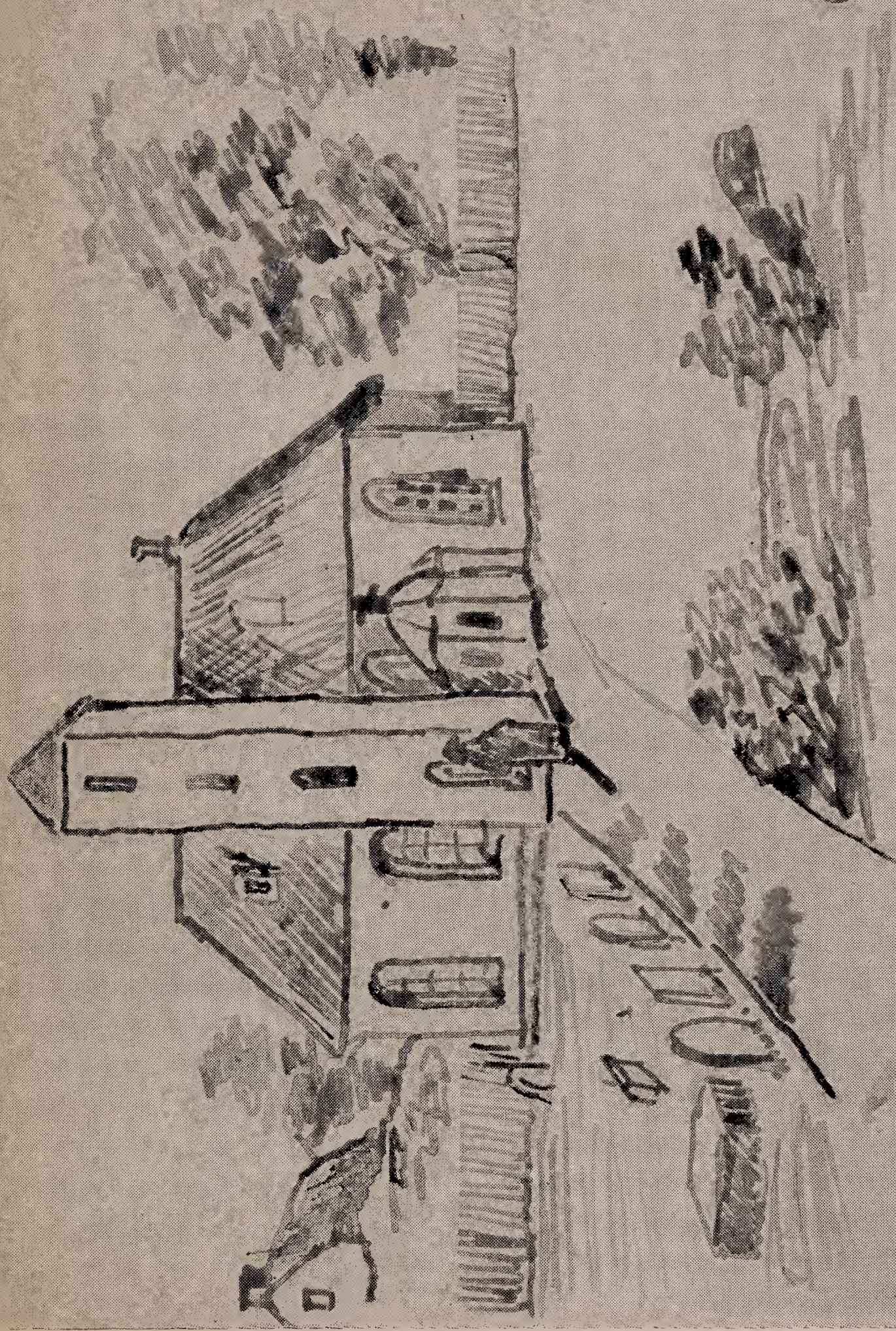
The Huguenot Church on Manhattan Island

This Church was established in 1628, and has been in continuous service ever since. It is now known as Eglise Francaise du Saint Esprit. The close affinity of Walloon and French, was responsible for the founding of New Netherlands and the beginning of New York. The early Church was of stone and stood on The Broadway, bounded by Nassau, Maiden Lane, and Pine Streets. The burial ground, containing the mortal remains of the most important Walloons and Huguenots, has long since disappeared in the March of Progress.

Jean Dankerts was the first white man born on Manhattan Island. The date was 1614. Verrazzano, a Florentine, who took the French name of Jean Verassen, was employed by Francis I., King of France. In 1521, Verassen discovered the land between the Chesapeake and Canada. Several French ships followed and entered New York Harbor. A trading station was established at Sheepshead Bay called Angouleine. In 1540, a fort was built near Albany. Meanwhile, the French built a fort at the tip of the Island, surrounded on the land side by a palisade. The Indians lived in a settlement called Norenbeque at the present site of City Hall. The coming of Captain Hudson is well documented. Suffice to add that he took back a large quantity of furs. The Dutch were not tardy in seeing the importance of this trade and also that the aggressive Huguenots were the ideal people to do it. Thus came Jean Vigne's father, a Huguenot, in 1613 from Valenciennes. Jean's mother was called Adrienne, also French. The leader in this colonization enterprise was Jesse deForrest, who came from Avesnes, but his ship, the *Pigeon*, unfortunately went to the mouth of the Amazon, where he died. The second boat, the *Mackerel*, landed in the Lower Bay. The real colonizing expedition sailed from Texal in March 1624 on the New Nederlandt—a name now almost as famous as the Mayflower. The Nederlandt sailed with 30 families—only a few were Dutch—the majority were Huguenots, the lesser Walloon. Among the settlers was George de Rapalie, whose wife Catherine Tricot, a Parisian, gave birth to the first white girl in New Amsterdam. She was christened Sarah. By 1628, there were 300 inhabitants. There was no minister for the first four years. During this period, Sebastan Krol preached and administered to the sick. It is said that he carried a fried cake with him, which he often gave to the sick, and this is the origin of crullers—strong stomachs, those sick hardy Dutch and French possessed.

In 1628, the first minister arrived—Jonas Michaelius from Dieppe. Pierre Minnet arrived three years before, also a Huguenot from Wesel, in the Duchy of Cleves, on the Rhine. The two men coming from the same general background, exercised fine teamwork. A trading post was now to become an agricultural settlement. Manhattan Island was purchased from the Indians for 24 dollars. Church services were held in a horse

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CHURCH ON PINE STREET

Reproduced by Dr. Gilman from an illustration in History of the French Church du St. Esprit by Dr. Maynard.

mill on Williams Street near Pearl. The millstones are still in the Collegiate Church of St. Nicholas, the mother church of old New York. Michaelius preached long sermons in Dutch, as difficult to digest as Krol's crullers. The first erected church building was at 39 Pearl Street, built of lumber, it was a barn-like structure. The next church built in 1642 was within the fort and was called St. Nicholas Church. It cost \$1,000, was 70 feet long, 52 feet wide, and was built of stone. It had a double gable roof and a spire, and filled one-quarter of the fort. It was lighted by candles. The pulpit was box-like. The deacon sat on a bench in front; the women in the center; the men and children on the sides. The deacon took the offering in a purse on a long stick, to which was attached a bell as a reminder.

Pierre Daille arrived in 1682. Born at Chatellerant, Poitu in 1649, he had been a Professor at the Reformed Huguenot Academy of Saumur. As a true Huguenot, always alert and seeing well ahead, he was re-ordained in the Anglican Church, by way of London. Calvin did not oppose the Episcopate — he simply maintained, "that it had been transformed beyond recognition into the unreformed church." Daille established churches at Hackensack, Staten Island, and New Paaltz.

A second Huguenot Church was organized in New York in 1688 at the site of the Produce Exchange (Bowling Green and Petticoat Lane). The minister was Pierre Peiret. In 1692, these two churches united. Daille took the circuit of churches; Peiret the city Huguenot Church on Petticoat Lane. The growth was phenomenal. The Church outgrew itself by 1704, and on July 1, 1704, Lord Cornbury laid the cornerstone of the new Church at Pine Street and a dwelling for the pastor.

In 1791, the French Church entered into an agreement with the Episcopal Church, "a step never to be regretted and mutually advantageous to both."

In the next half century, the Church was to grow and prosper inordinately. From Pine Street to Franklin Street; to 22nd Street; to 27th Street; and now at the beginning of World War I, 60th Street and Park Avenue. The present pastor, The Rev. John A. F. Maynard, is a scholarly and brilliant man, having caused a far-reaching spirit of interest to be developed. Centrally located for all five boroughs, the congregation comes from far and near.

New Paltz Church

Built in 1772 at the site of the LeFevre House. In 1839 it was torn down and the stones used in the foundation of the brick Reformed Church. The Huguenots were absorbed by the Dutch Church.



French (Protestant) Huguenot Church, Charleston

The French Protestant Church of Charles Town, South Carolina

On April 30, 1680 at Oyster Point, the first group of Huguenots—forty-five persons—debarked. Grants and warrants of surveys had been issued as early as 1663. At least 15 families were landowners before 1680.

A place to worship was secured at once, although no permanent church was established until seven years later.

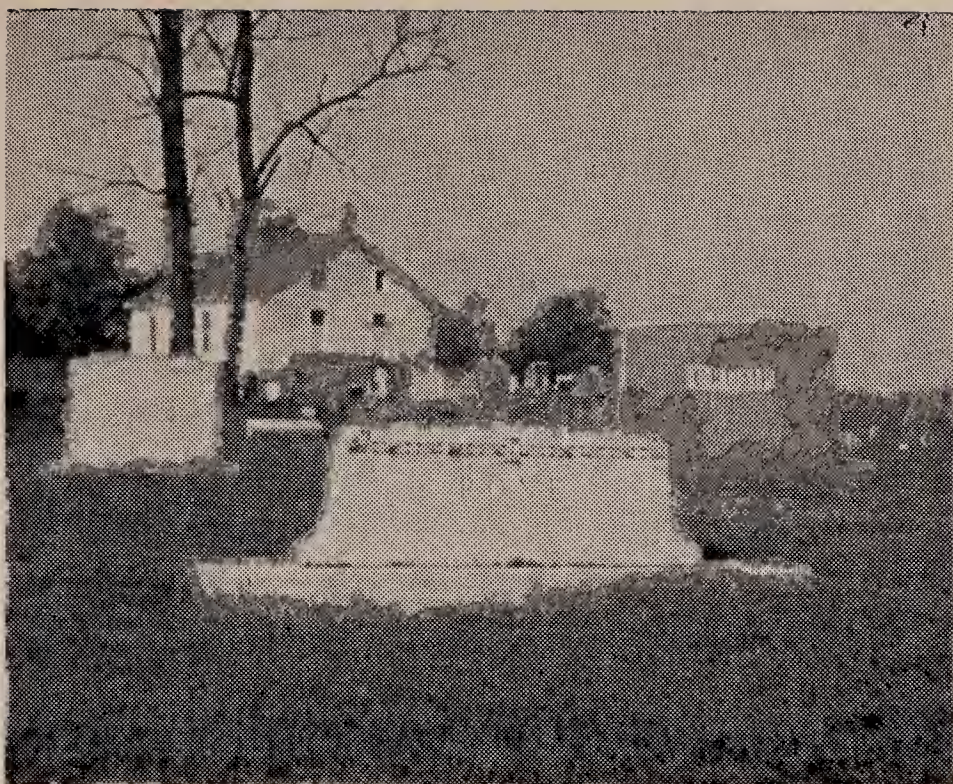
The first pastor, The Rev. Phillip Trouillaud, conducted services the following Sunday after landing. The first regular pastor, The Rev. Prio-leau, functioned as early as 1687. This beloved church has survived fire, flood, devastation of war, and earthquake. And, although it shows its deep marks of calamities, it is still in service today. But it needs our help.

Three church buildings have occupied this site. The first one, built on May 5, 1687, "This was consumed by fire on November 18, 1840." Actually, it was blown up on June 13, 1796 to stop the "Great Fire", but in vain. The church was rebuilt in 1800. In 1844, this church was torn down and the present one erected. The present church was dedicated May 11, 1845. In 1886, the building was badly damaged by earthquake. Until 1836, the services were conducted in French. At the present time, this church is in need of help, as it was once before in 1906. Huguenots throughout the United States should contribute, if ever so little, yearly to this lovely Gothic, Norman French Church, if only to preserve it as a monument to our Huguenot ancestors from Northern France, who exercised so much influence on political and religious liberty in our country, and throughout the world.

The Old Green River Meeting House Richardsville, Warren County, Kentucky*

The Old Green River Meeting House is about 10 miles north of Bowling Green. The first record of a Huguenot service was organized in the home of James Hudnall, Jr., and his wife, Rhodah Chastain Hudnall, soon after they arrived from Buckingham County, Virginia. There appears in County records that they owned a grant of 200 acres on Swan Creek in 1814. The first mention of a meeting appears in the Warren County records. "A meeting of the Green River Union Chapel was held in the home of James Hudnall."

* I wish to express much warm-felt appreciation to Mrs. B. F. Hughes and Mrs. Nora Young Ferguson, for their great aid to me in the preparation of this Kentucky material.



Green River Union Meeting House
Richardsville, Warren County, Kentucky
Courtesy of Mrs. Hughes

The Hudnalls first moved to McMinnville, Tennessee. This family, with the Edens, Russells, Ayres, and Mass families were direct descendants of Huguenot families in Manakintowne, Virginia.

A tombstone of Rhodah Chastain in the family burial plot on Hudnall acres, is as follows: "In memory of Rhodah Chastain Hudnall, daughter of Rene Chastain, born in Buckingham County, Va. 1775."

It is worthy of note that Baptists, Presbyterians, and Methodists all worshipped in this Huguenot Meeting House until they built their own churches.

Many of the Huguenot families in this locality also came from Edgecomb County, North Carolina, in 1806; as well as from Virginia. Joseph Taylor, a Revolutionary Patriot, was one.

Mrs. Nora Young Ferguson traced the migration of many of these Huguenots, along with the Penners and Millers, to Kentucky. "From Maryland to Pennsylvania, to Virginia, and down the Shenandoah Valley to Cumberland Gap, around the mountains, back to Kentucky, across the mountains to Madison County, Kentucky, and finally into Warren County."

Years ago I traced the de la Fontaine family over the same route, and from that learned the route of spread of the Lancaster County Rifle

into Kentucky. There never was a Kentucky Rifle or Long Tom fondly called; it was made by Pennsylvania gunsmiths along the Lancaster Pike.

On August 1, 1835, Joseph Hessel and his wife, Peggy Lindsey Miller Hassell, made a deed to Matthew Young, Jolin Young, Elijah Upton, Allen Taylor, and Peter Penner and their successors, Trustees of the Green River Union Meeting House, for the sum of \$1.00 in hand, paid Mrs. Ferguson. The present successors number eleven, and represent all protestant denominations in the area. There are 180 present-day contributors, scattered throughout the United States. Recently a gift of 1½ acres, including a fine spring, were given. The Association is incorporated and cannot be sold. It is a lovely Huguenot Shrine, and shows the true Huguenot spirit, true Christianity, and loving understanding of ones fellowman—for here the Baptist, Presbyterian, and Methodist also meet. The plan of this meeting in 1840, called for an amen corner on either side of the pulpit. The one to the right for women; to the left for men. The seats were placed facing. The main building had two aisles. The middle row of seats was divided by a strip of wood nailed to the top of the seats. The elderly ladies sat together, and gentlemen likewise. The young people sat in the middle row of seats. Visitors sat on the sides. The colored people sat in the back. The Huguenots did not believe in slavery. The wide stone steps of Green River Union Meeting House are of local limestone, beautifully dressed as are the stones in the churchyard. The church wood interior is yellow poplar. There are three hand-hewn poplar posts down the center of the building, 14" x 14" to the ceiling, 12 feet high. The walls are wainscoted to the top of the seats and are of poplar. The windows contain small panes and show the Huguenot influence. The church is remarkably similar to the Manakintowne Church in Virginia.

The pulpit, made with a raised platform, has a wooden enclosure. The building was heated by airtight (wood-burning) stoves. These antique stoves are still there with their fan-shaped hearths and upper doors. A lovely little seat is behind each stove, probably for the tender. There is much evidence that the meetings were conducted, in many respects, very similar to the Quakers. An unbelievable number of ministers received their early religious training in this Church. To name a few: Edward Maxey, James Hudnall, Joseph Taylor, John Westley Hudnall, Robert Dougherty, William Lublett, Jekey Chevy, William I. Taylor, Nicholas Rene, Taylor who with his brother, Joseph Irvin Taylor, founded Taylor Hall at Baker University at Baldwin City, Kansas. Also Samuel Cherry, Homer Young, Cecil Runner, Phillip Merryll Runner, John Richardi, Henry Ford (Faure). These men have gone forth bearing the Languedoc Cross of Huguenot Christian teaching and have spread the gospel throughout the Christian and Pagan world.

New Bern, North Carolina

A Huguenot settlement and church was started here by Royal Grant in 1695. From then on, the records are very poor, but by 1765, Governor Tryon granted permission to join the Church of England. Others of the group crossed over into Tennessee and Kentucky.

* * * * *

The two Huguenot hymns are: (1) A Mighty Fortress is our God. This was Martin Luther's hymn. (2) In 1523, the 46th Psalm was paraphrased. John Calvin used the old 100th Psalm set to Psalm 134 composed by Brigoise. This became our Doxology.

The Settlement at Fort Caroline, Florida

In 1702, Col. James Moore, Governor of South Carolina, destroyed the Spanish Mission on Amelia Island, which looked northward to the Plantation; all a part of Moore's private war in Florida.

Years later, Lord Oglethorpe repeated the process at St. Augustine. About this time, Capt. Jenkins appeared before the English Parliament with a bottle containing a human ear, which he claimed had been lopped from his very own cranium. A nine-year war, Jenkin's Ear, followed; ending with the Lion and Castle Flag of Spain returning. Beyond Amelia Island is Fort George Island on the St. John's River, and eastward is Ribault Bay. Here, on the first of May 1562, Admiral Ribault and his Huguenot companions, became the first people to see the broad St. John's River. At its mouth, he set up a stone column inscribed with the arms of France. This was the first white settlement in North America.

During the Huguenot's short stay, they observed the friendly Timucuan Indians, their handsomely painted bodies, their gentleness, and the modest dress of the women in Spanish moss skirts. They also noticed the ornamentations of gold and precious stones. Two years later, they returned. This time without Admiral Ribault, who was doing time in the Tower of London.

On a bluff, 6 miles up river, where Jacksonville now stands, they established palm-thatched huts, protected by a triangular earthworks, named it Fort Caroline in honor of Charles IX and proceeded to starve.

In August 1565, seven ships arrived again with Admiral Ribault and 600 settlers. The colonists were sure their troubles would soon be over. They would be.

Forty miles southward, disembarked one Don Pedro Menendez de Aviles, Captain General of the Royal Spanish Treasure Fleet, a deeply

bigoted religious man. He attended mass, proceeded to establish St. Augustine, and set to the dirty work at hand. Menendez's primary purpose in coming to Florida was to utterly exterminate any and all foreigners. The mass justified the means.

The month being September, and September meaning hurricanes, the French Fleet which set out to meet Menendez, was scattered by storms and lashing rain. Menendez's fleet came through unharmed. Menendez exclaimed, "God and the Holy Virgin have performed a great miracle in our behalf."

Knowing the French Fleet could not be repaired for months, Menendez now set out on foot to destroy Fort Caroline. He was completely successful—only a few men escaped into the forests. The women and children became prisoners. The garrison of 142 men was quickly put to the sword, dagger, and halbard, by Menendez's men; all in the most cruel and bloody manner. The French Fleet was driven ashore at Cape Canaveral, and 50% of the survivors were scalped by the no-longer friendly Timmcuan Indians. The remainders were making it overland to Fort Caroline, when intercepted by Menendez at the southern tip of Anastasia Island, just east of St. Augustine.

"I will act toward you as God shall give me grace." Encouraged, the starving, exhausted, hapless people almost crazy from the blazing sun, surrendered. Their hands were tied with the very cords from their arquebuses and were led in groups of 10 behind the dunes and run through the back.

Menendez could now look down upon 200 Frenchmen "lying among the beach plums, the sea oats, and the morning glories"; treacherously slaughtered by the bid which aided Richelieu in his pious Roman act.

A week later, while the buzzards still relentlessly circled above the hot, teeming sands, 150 more French Huguenots, including Admiral Ribault, were lying by their sides. Once the river was known as the River of Dolphins: now it became known as Matanzas—Spanish-slaughter. Fort Caroline fell quickly. Under the Spanish, Fort Caroline became Fort Mateo. This same year, Dominique de Gourgies, a French Catholic—but no lover of Spain—set sail from Bordeaux with three ships and 180 men disguised as a slaver. With the help of Indian allies, he cut down the garrison of Menendez at Fort Mateo, and avenged the blood of Huguenots who had established the first white colony in American, June 30, 1564. Although there was no true church in this tiny bastian, still Huguenot church services were held from the day of the first settlement, when Gene Ribault — on bended knee — "gave thanks to 'Almighty God for their subsance."



Fort Caroline, thirteen miles east of Jacksonville, Florida on the south bank of the St. John's River, depicts the capture of the fort by the Spanish, September 20, 1565.

**The Honorable George Washington
First General of the Armies of the United States,
and First President — Huguenot**

In 1932, Dr. John Baer Stoudt wrote a most interesting genealogy called *Nicholas Martiau, The Adventurous Huguenot*. In this work he traced General Washington's Huguenot ancestry.

In three centuries, no American has suffered so thorough a researching—so much monumentation and sometimes so much myth. No man in world history has been documented more in prose and poetry, and by-line. Parson Weems, as recently as three years ago, was called a liar in his *Tales of Washington*, by no less a paper than our greatest national New York Daily. And yet, the late Doctor Goodwin, Rector of Bruton Parish of Williamsburg, sat on a bench in Bruton Parish Churchyard with me, and stated that Weems told the truth about Washington. Are these horrible mistruths about the man Weems who can no longer defend himself, a part of the concerted plan of discredit to the American Way, or are they just cheap sensationalism in order to sell copy?

Genealogists, mostly quasi, have traced the General's ancestry to the

11th Century. But, completely accurate records show that it can clearly be traced to Lawrence Washington, who purchased the priory of St. Andrews from Henry VIII. Yet, not a line is available showing his Huguenot ancestry, nor does anything appear in his own writings on this subject.

Few people outside of Virginia are aware of this fine work by Dr. John Stoudt, who has assembled an array of unimpeachable records, many from new sources and the undeniable records of tombstones.

Nicholas Martiau began services in Virginia as a Military Engineer, almost 40 years before the Washington family arrived; yet the Huguenot combination later, gave Washington the quickness of apprehension, a clearness of styles, and an ability to deal with all sorts and conditions of men.

"The Huguenots," says Fraude, the historian, "were possessed of all those qualities which give nobility and grandeur to human nature; men whose lives were as upright as their intellect was commanding; and their public aims untainted with selfishness."

Nicholas Martiau came from France by way of England, by his own admission. Born in France in 1591, he came to Virginia in 1620. He is Washington's first American ancestor. It is noteworthy that Martiau, the Virginian Patriot, was the first to oppose Governor Harvey and his demanding restrictions of civil liberty.

Other presidents and great Americans had Huguenot blood coursing through their veins: Tyler, Garfield, Theodore Roosevelt, Franklin Delano Roosevelt, and statesmen John Jay, Elias Boudenot, Henry Lauren, Paul Revere, Richard Danes, Longfellow, Whittier, Freneau, Thoreau, Maury, Dana, LeConte, Vassar, Girard, Gallandet, and Admiral George Dewey.

Other French Blood Flowed in the Veins of Washington

The generally-accepted English records of Washington begin with Lawrence Washington, Esq., of Sulgrave Manor, North Hamptonshire, England. This property which had belonged to the priory of St. Andrew, was bought by Lawrence Washington from Henry the Eighth, in 1539. The house is now a shrine. On the wall of one of the rooms, hangs the Washington Arms, the charges on which consist of three mullets and two horizontal grey bars on a shield of silver.

Lawrence Washington married Anne, half-sister of George Villiers, Duke of Buckingham, and had several sons. These sons were: Sir William Washington of Packington in Leistershire, John Washington, Lawrence Washington, and others. John and Lawrence emigrated to Virginia in 1657.

John Washington was a colonel of Militia; John Washington's son was Lawrence Washington, who died in 1697. Lawrence had two sons:

John and Augustine. Augustine Washington, who died in 1743, age 49, married twice. His first wife was Jane Butler, by whom he had four children. His second wife was Mary Ball, by whom he had six. George Washington was the eldest son of Augustine Washington and Mary Ball, and was born February 22, 1732 (old style, Feb. 11).

Anne Villiers was of French stock, whose family came from the walled city of Rouen. Her family first came to England with William the Conqueror, together with my ancestor, Sir Gyles de Mandiville. It has often been said that this Huguenot blood fired Washington's tenacity, reason, optimism, and imagination.

The carefully worded inscription on a monument at Yorktown, where Washington camped and where Martiau lived 125 years before, is quoted:

Site of the home of
NICOLAS MARTIAU
The adventurous Huguenot
who was born in France 1591
came to Virginia 1620
and died at Yorktown 1657.
He was captain in the Indian uprising
A member of the House of Burgesses
Justice of the county of York
In 1635 a leader
in the thrusting out of Governor Harvey
which was the first opposition
to the British colonial policy.
The original patentee for Yorktown
and through the marriage
of his daughter Elizabeth
to Col. George Reade, he became
the Earliest American Ancestor of both
Gen. GEORGE WASHINGTON
and Governor Thomas Nelson
marked by
The Huguenot Society of Pennsylvania
in cooperation with the National Federation
of Huguenot Societies and the Yorktown
Sesqui-centennial Commission
1931

I wish to thank Dr. Samuel Booth Sturgis for access to his fine library; for without it, my journey would have been hard, lengthy, and wearisome.



Monument in Memory of the Huguenot Settlers of
Oxford, Massachusetts, Dedicated October 2, 1884
From left: Mrs. Alpheus H. Riddle, Mrs. Clovis L. Carpenter,
Dr. C. Malcolm B. Gilman, Mr. Abbott Howe Nile

Inscriptions:

- (South) In Memory of the Huguenots Exiles for their Faith, Who made the first settlement of Oxford, 1687. "We live not for ourselves only, but for posterity." Z. Allen.
- (West) A la Memoirè de ANDRE SIGOURNAY, Commandant du Fort, Nè à La Rochelle, France, 1638, Mort à Boston, Mass., 1727, A L'Age de 89.
- (North) Erected by Descendants of Gabriel Bernon and of Andre Sigournay, 1884. "A la Foi et Honneur."
- (East) A La Memoirè de Gabriel Bernon, Fondateur De La Colonie D'Oxford, Nè à La Rochelle, France, 1644, Mort à Providence, R. I., 1736, A L'Age de 92.

Pilgrimage to the Old French Fort, Fort Hill, Oxford, Massachusetts, October 7, 1961

Mrs. Gilman and I were delighted when we received the invitation from Mrs. Clovis Carpenter, to attend the joint meeting of the Massachusetts Huguenot Society and the Oxford Huguenot Group — The Memorial Huguenot Society of Oxford, Massachusetts. But, when I learned that we were to make a pilgrimage to the Old French Fort on Fort Hill, well, I was more than happy — I was “tres jeux” (A.E.F. 1917 French). For, if there is anyone who loves guns, forts, or tradition more than I, well, I would like to meet him.

We left our lovely motel outside of Worcester, Massachusetts, and turned down the road toward Oxford. Not knowing how large Oxford is, we were like all motorists, repeatedly asking, “Have we passed it?” We were assured by roadside volunteers that we had not.

Then, as we came around a bend in the road, before us was one of the nicest and most welcome sights. There on the right was a small one-engine firehouse — bell, steeple, and all — and over the door a sign in bold gold letters on black, “Huguenot Fire Company Number One.” We knew we were in the right country now. With this inspiration, time passed quickly, and we were soon in Oxford and our rendezvous, the Memorial Library of Oxford, an attractive brick building of Victorian vintage. Mrs. Carpenter and Mr. Nile gave their warm welcome. Soon the cavalcade of cars was on the way. Up, up, up, we climbed, passing the Huguenot oak on the way, until Oxford was only a Christmas toy village in the distance. Now we turned into a field. There before us was the beautiful Cross erected in 1884 upon a mound, high on this wind-swept hill. So high, that the surrounding hills were dwarfed by comparison; and just beyond — the Old French Fort.

When one considers the age of this Fort, 1686, the ravages of time; the ravages of vandals; and the ravages of thieves who have, over the years, stolen stones for doorsteps and farm walls, and even to build houses; it is remarkably preserved. My enthusiasm knew no bounds. I tramped around it, I tramped within it, I stood on its bastians and parapets. I believe the good people of the societies enjoyed my antics as much as they did the pilgrimage.

After a fine dissertation on the history of the Fort by Mrs. Dorothy Lowell Salter of Worcester, a most gracious lady, we returned to a



One of the three remaining Huguenot Oaks, Oxford, Massachusetts
on the road leading to the Old Huguenot Fort.

Photo by Helen E. Greenwood, Worcester, Mass.



Ancient stone steps leading down into the Old French Fort.
Massive stone walls form the foundations.



Restored by Mr. Andrew W. Sougourney about 1925.
Above photographs were made in 1928. Since that time vandals
have removed most of the stones.

bountiful luncheon at the First Congregational Church in Oxford. Mrs. Carpenter conducted the usual fine meeting. Mrs. Riddle gave a very nice talk on the Huguenot Pilgrimage to France.

One of the events which impressed me was a man without coat or vest, with rolled-up sleeves, digging into ice water and bringing up soda pop. And, when I went over to make some cheerful remark, I found he wore a "collar turned around backwards," for he was the pastor, The Rev. Lloyd R. Yeagle, Oxford. (This expression I believe originated with another Huguenot, my brother-in-law, Louis R. Pearsall, a fine upstanding American. Brought up an Episcopalian, he was attending Dr. Robinson's Presbyterian Church in Elizabeth, New Jersey. One time he was very ill and my sister asked him whom he might like if the inevitable happened. "Have Dr. Robinson, but tell him to turn his collar around backwards.")

Truly a Christian gentleman, The Rev. Yeagle was the same man who, when I made a public remark during the luncheon that this most certainly should be a Huguenot Shrine, volunteered to take his Boy Scouts up to the Fort and clean away the saplings; and as a continuing project, keep it clean.

As I reflected with pride about this lovely God's Acre and such a suitable place for this large beautiful Marble Cross, I recalled an old well-hashed-over tale. It seems a group of New England school teachers were on a tour of Quebec. The guide had shown them the plaque dedicated to the "Jersey Blues," who had climbed the precipitous wall to enter the city. The folks had seen the Plains of Abraham where Montcalm and Wolf fell, and now the guide led them over to a pedestal on which was mounted a small brass cannon. With a wand he tapped it, at the same time looking around at the ladies, and then said with great pride, "This is the gun we captured at Bunker Hill." Smiling he now waited for a reaction. Meanwhile, a typical Massachusetts man had wandered up. Shifting his Connecticut 'baccho from cheek to cheek, he wryly injected, "Yes, you have the cannon, but we have the hill."

And, the Memorial Huguenot Society of Oxford and The Huguenot Society of Massachusetts not only have the hill, but the Fort and that most beautiful Cross, which can be seen for miles around — and on the highest hill at that. I was not only very happy that I had come the 375 miles, but I was very proud that here was one hill higher than all others, on which stands the symbol of Protestant Christianity, the symbol of Freedom of Religion, the symbol of the Reformation; and the Fort built of granite resisting all forms of destruction, as the Huguenot of old —

Rock of Ages
Cleft for me
Let Me Hide
Myself in Thee;
Let the Water and the Blood
From Thy side, a healing flood,
Be my sins the double cure
Cleanse me from its guilt and power.

and, as I drove away, I was justly proud of the Huguenots, proud of my heritage, and proud of our Huguenot History, and our National Huguenot Society.



Molly Pitcher at Monmouth
Permission of the Asbury Park, N. J. Press

Mary Ludwig, Huguenot, Heroine of the American Revolution

From time to time, probably from the earliest of time, the bard has sung of the fighting man, his arms and his Lady. The stone thrower, the spear, the bow, the crossbow, the matchlock, the wheel lock, the miquelet, the flint, the percussion and their counterpart, the fusillier, the cannoneer, the mounted horse, the infantry man, the flag-bearer and his dedicated Lady, all these have been properly commemorated in song.

Strangely, the patron saint of artillery was a woman. In the early days the gun crews wore the insignia of the patron saint of artillery on their caps, the image of St. Barbara. Thus, they hoped to be protected against the premature explosion of their cannons. General Henry Knox, the learned Boston bookseller, knew its meaning for he had lectured to his men in order to keep up their interest. He had told how St. Barbara, the lovely maiden of Heleopolis in Egypt, was imprisoned in a tower by her father to protect her against suitors; how he flogged and ultimately beheaded her when she embraced Christianity. Instantaneously the fearful artillery of Heaven flashed and a lightning bolt scored a bull's-eye on the monstrous sire, and Barbara was elevated to become the gunner's patron saint.

A fitting background for Molly Hays, Huguenot cannoneer, heroine of the American Revolution.

Mary Ludwig, daughter of John George Ludwig, a dairy farmer near Trenton, New Jersey, was born on October 13, 1754. She was christened at The Lawrenceville Presbyterian Church, then the Church of Christ. (Records of the Church of Christ and Mon. Co. Historical Assoc.)

John George Ludwig was born in the Palatinate and landed in New York. He moved with the Huguenot migration to central New Jersey. John is listed in Governor Hunter's accounts for 1710-1713. Since the Palatines were under the rule of Louis XIV and the lands were decimated in 1707 by Marshall Villais (France) for political and religious reasons and the borders of Eastern France expanded and contracted many times, the French and German names became mixed and fused in marriages. This situation is not unlike a similar situation in Alsace and Lorraine.

Mr. West of Allentown, New Jersey, pin points the origin of this good woman. "She lived just outside Allentown on the road to Maidenhead," (Lawrenceville). "She was a Huguenot alright — her mother's name was Susan Neau." (probably Suzanne)

Mrs. William Irvine, wife of a Carlisle physician, visiting in Allentown, New Jersey, met and took Mary back with her as a housemaid. Mary was fifteen years of age at the time. In recent years a confusion has occurred between Pennsylvania and New Jersey as to Mary's origin probably as a result of Allentown, N. J. and Allentown, Pa. and another Mary whom I shall take up later.

At Carlisle, Mary met and married on July 24, 1769, John Casper Hays, the village barber. Hays enlisted on December 1, 1775 and was with the 7th Pennsylvania Regiment, serving under Dr. (later Colonel) Irvine at the battle of Monmouth. Mary, who had rejoined her family at Allentown, New Jersey, now joined her husband as the Army passed over from Valley Forge to Monmouth.

It should be stated at this point that all infantry regiments, according to the plan of 18th Century warfare carried two pieces of artillery. It fortunate enough they also carried a platoon of light-horse. Hays was a gunner assigned to one of these pieces. The subversives in their attack on this woman, as part of their general attack on Americana, claim that the Mary Hays' tale is a myth because Hays was in an infantry regiment, not an artillery. The above explains it, I am sure.

It is also an interesting conjecture that Dr. Irvine may have wanted Hays with him because Hays was a barber. It was common practice in the 18th Century for barbers to be surgeons. Napoleon's chief surgeon was a barber, Ambrose Paré. (See the West Point Museum. The Court Martial record of Major General Charles Lee.) Of course, if an Army was fortunate enough, it had several artillery regiments. We had one, commanded by General Knox and with Colonel Alexander Hamilton as second in command.

The writer has spent years in the study of this gallant woman and in the study of the Battle of Monmouth. Six of his ancestors fought at Monmouth; two were wounded, one shot through the face — a high percentage indeed. Bible records, diaries, pension records, newsprint of the time, and books written at the time and soon after, have been researched thoroughly.

Mary Hays has been so maligned that now the truth must be told and the untruth challenged.

An article not too many years ago in one of the Nation's most well-known dailies and the Sunday Supplement at that, called her a drunkard, never-married, a camp follower, and just a "no-good tramp." As recently as this last summer a feature writer for one of New Jersey's best-known dailies when told to cover the proposed monument to this woman on the Freehold battlefield, reiterated these charges. They were so similar that the writer must have copied the original article, word for

word, from the first paper and then signed his name. Confuse, divide, and conquer, then finally there will be no American Heritage History. Just to show the public reaction to this, there was a perceptible falling off of donations for this Battlefield Monument after this attack.

What kind of a woman was Mary Ludwig Hays? Well, the Pastor of her Church in Carlisle, in Liber II, the Church of Christ says, "Married this day Mary Ludwig to John Hays. Mary is a simple kindly child of good faith." Many of us would like this much said. Mary, according to all paintings and sculptors, was a big buxom woman. Very likely she was, for she was farm-born and farm-raised.

What happened at Monmouth on that "hottest day on record?" What did Mary Hays really do? The records show that Mary was carrying water from a nearby spring on Weimrock Road; John had been wounded; General Henry Knox, the Boston bookseller, Washington's Chief of Artillery, feared the gun might be taken and so ordered it withdrawn. Mary volunteered to service the gun. General Knox accepted and according to the order book of Knox's Artillery Regiment did it so well that, even though the day was the hottest on record and the battle lasted until twilight, about 8:45 p.m., Mary Hays for her service was presented to General Washington and his staff at his tent after the battle.

The next day a parade was held in her honor. Mounted horse, continentals, Jersey Blues, artillery, militia, and flag-bearers; and Mary Hays stood proudly with the reviewers: Generals Washington, Knox, Wayne, Green, Cadwallader, Lafayette, Poor, Hamilton, and Colonel Irving. She was then made an honorary Sergeant for life and it was ordered that she should receive a pension for the same period. The opposition might try to erase and wipe out that record (Nat. Arch.) And was Colonel Irvine proud of his former housegirl. This same Irvine is the one so defamed by Major Andre in "The Cowchase."

Where do these people get material to garble the facts? Well, there was another woman, a most unfortunate person, one Mary Corbin who came from the Hudson Valley, New York, "far below Cayuga's Waters." She was a camp follower, some say she was never married, which was false, she was "loud and sharp," and "a heavy drinker." Others say she died of the King's Evil, still others that she died a drunkard's death. She helped service a gun at Fort Washington, New York, and lost a breast and part of her arm from a cannon ball. She too was called affectionately Molly. After the war she went back to the Western New York frontier. William Davidson Perrine of Freehold has done a fine piece of work in the research of this woman. Let us see what he has to say.

"Tradition, fiction, and romance became so thoroughly interwoven they combine to crowd simple truth aside. Margaret Cochran was born

November 12, 1751, in Franklin County, Pennsylvania, and was the only daughter of Robert Cochran, who was killed by the Indians in 1756; his wife was also taken in captivity by the Indians. Their daughter, Margaret Cochran, at that time was visiting her uncle, a brother to her mother. Margaret made her home with her uncle until 1772, when she married John Corbin of Virginia, who enlisted in the Pennsylvania Artillery Regiment under Francis Proctor. Margaret Corbin followed her husband to the war and offered her services as a nurse and aide in camp life.

Her husband, John Corbin, was killed at Fort Washington, on the upper end of Manhattan Island, November 16, 1776. Then Margaret Corbin took her husband's place at the gun until she was struck by three grapeshot which nearly severed her arm and part of her breast. At the surrender she was paroled to Green's Regiment across the river at Fort Lee, and was carried with other sick and wounded to Philadelphia. Later she was formally enrolled as a member of the Invalid Regiment. In 1779, a regular pension was granted her of \$30. In April, 1783, the Invalid Regiment was mustered out.

Margaret Corbin, having no home to go to, no hospital to receive her, returned to her army acquaintances back in Hudson Valley, settling at a place known as Swintown (where she too became a domestic). Swintown was named for one of the settlers of that locality; and in 1805, it was known as Buttermilk Falls, and later it was given the name of Highland Falls, and so it is today. Margaret Corbin was of Irish parentage, red hair, piercing eyes, sharp tongue, and quick temper, not always particular of her dress or person, commanding and haughty; among those who had incurred her displeasure she was invariably saluted as Captain Molly when face to face. The wounds she received while in battle at Fort Washington on Manhattan Island, November 16, 1776, not having had the proper care, developed into a gangrenous nature, which caused her death about 1800. What appears to identify her place of burial is an unmarked grave on private property in a little hamlet called Swintown, near West Point, New York. History states that Margaret was buried in a private cemetery. It was the custom in those times for the people to bury their dead on their farms in a space known as private family plots.

It's said that her grave had never been marked otherwise than by a cedar tree which grew beside it, and which in recent years had been cut down, the stump, however, was left. Later the grave had been marked with a small wooden stave on which had been engraved the letters "M. C." There, she reposed for several years, then, her remains were taken up and placed in the Post Cemetery at West Point, New York. In 1926 the D.A.R. of New York City had a monument erected to her

memory, giving credit and honor to the heroine who served in the battle at Fort Washington, New York. Should you go to Highland Falls and make inquiry you will be told that Captain Margaret Corbin lived and died there, but her remains now rest in the Post Cemetery at West Point, New York. Now travel to Carlisle, Pennsylvania, and you will be shown the grave of Mary Ludwig, known as Molly Pitcher, of Monmouth County, New Jersey."

Now, what happened to our Mary after the war. Mary Hays returned to Carlisle and nursed her ailing husband. It's all in the affidavits by neighbors of John Hays, his pension record, where such terms as "fine woman," "She gave John every comfort and ease," "She was an affectionate wife," "cheerful and a hard worker" are recorded. This is only a fraction. I wish my reader could read the entire pension record of fifteen affidavits and fifteen witnesses. I am sure the defamers would hang their heads in shame. Hays died of his wounds in 1790. Mary later married one George McKolly (or McAuley or McCauley). She worked at Carlisle Army Barracks and later kept store there. As women frequently do, Mary jumped from the frying pan into the fire, for McKolly was a drunkard, and Mary had a hard life. She does not deserve to have her history recorded falsely. On January 2, 1822 the Pennsylvania Legislature granted her an annuity. She died January 22, 1822 and was buried in the Old Graveyard at Carlisle.

Loessing's Field Book of the American Revolution is my second bible. Loessing in 1820 traveled the length and breadth of this country interviewing veterans and observers of these eight trying years. Loessing is almost always right but in the case of Mary Ludwig he interviewed the wrong person at Carlisle, "a woman of substance" she stated and he repeated in his book "she was a scrubwoman."

She was a scrubwoman alright, for after McKolly's death she obtained a job cleaning the courthouse at Carlisle. People in Carlisle still like to repeat what their ancestors before them used to tell; how Sergeant Molly, now Colonel Molly cleaned and scrubbed the stone steps of the courthouse, and on the 4th of July and the Battle of Monmouth Day, June 28, 1778, how she put on her sergeant's coat and wore it with great pride and dignity.

Congress voted her a pension, the munificent sum of \$40.00 per year and as I have told you Pennsylvania had voted her a pension, but she never received either one.

But the memory of Mary Ludwig, the Huguenot, and her deeds grow in stature with the passing years and when her monument is completed it will stand on Combs Hill right where Molly Pitcher serviced the gun. It will be a figure similar to the one at Carlisle. In addition, she will hold a bucket in one hand and a ramrod in the other. Beside

her will be a cannon of the period. At the foot of the hill is still the running spring, Molly Pitcher's spring. Children for generations will come and view this Monument: To Molly Pitcher, Huguenot, Heroine of the American Revolution.

“If of thy mortal goods
Thou art bereft,
And from thy slender store
Two loaves alone to thee are left,
Sell one, and with the dole
Buy hyacinths to feed thy soul.”

—Muslih-Ud-Din Saadi

Great Day in the Morning

(Delivered at the opening of The Jean Ribault Quadricentennial Celebration, Fort Caroline, Jacksonville, Florida, April 30, 1962)

“The next daye in the mornyng, being the First of Maye we entered in to a goodly and great River,” from Jean Ribault’s “The Whole and True Discovery of Terra Florida in 1563.”

This was indeed the Great Day in the Morning for the peoples of the new world.

The significance of this hallowed ground has been recognized by the Federal Government in wisely creating here a Federal Park and National Monument.

The Huguenots who landed on the north side of the St. John’s River on that memorable morning, The First Day of May 1562, at what is known as the bluff, were not only the first white folk to set foot on the shores of North America, but were the first to bring religious as well as political freedom to our land.

One historian has stated that Catherine de Medici, mother of Charles IX was responsible for aiding Admiral Coligny in establishing this colony. God forbid! Did not Catherine order the murder of the Admiral? Had Catherine known the dangers of the terrain, as well as the sea round about, she might well have sponsored the migration. For the rivers and sea harbored sharks and crocodiles while on the land, coiled poisonous reptiles, and in the forest laired possibly hostile Indians. Yes, had Catherine known these things, she might very well have aided the migration. For, no greater Freidragunda, or Messilina, or bigoted person ever trod the face of this fair planet. The Reverend Arthur Holmes, grandfather of Oliver Wendel Holmes, writing in 1825 called her a fiend incarnate. At this time, however, I wish only to set the record straight. Catherine’s contribution to the Huguenots was to utterly caluminate them.

Another writer has stated that the landing of French Huguenots in Florida set off the struggle for possession of the new world. I do not see it that way at all. This may have been effect rather than cause. Spain aided France in the decimation and attempted eradication of the Huguenots over a period of sixty years. Why would France then send people into the new world to irritate her old ally? Especially since the two royal families were so closely related. Of course she might send them to be devoured by man and beast and swallowed up as in so much quicksand.

However, it is a tribute to the fortitude and tenacity of our righteous ancestors who had the vision to hold on to this beautiful land of sunshine and flowers — Florida. Later, developed by men of so many races and religions, but first settled by Huguenots.

Jean Ribault called this colony Fort Caroline, out of respect to Charles IX, who graciously responded by massacring more than 20,000 Huguenots on St. Bartholomew's Day and the three days which followed. The first executed was Admiral Coligny.

The Elizabethan English Translation of Jean Ribault's Diary is worth repeating:

¹ The next daye in the morninge, being the ffirst of Maye, we assaied to enter this porte with two rowe barges and a boate well trymed, finding littell watter at the entrye and many surges and brekinges of the water which might have astuned and caused us to retourn backe to shippborde, if God had not speedely brought us in, where fynding fourth-with 5 or 6 fadoms water, entered in to a goodly and great river, which as we went we found to increse still in depth and lardgnes, boylling and roring through the multytude of all sortes of fishes. Thus entered we perceved a good numbre of the Indians, inhabytantes there, coming alonge the sandes and seebanck somewhate nere unto us, withowt any taken of feare or dowbte, shewing unto us the easiest landing place, and thereupon we geving them also on our parte tokens of assurance and frendelynes, fourthewith one of the best of apparance amonges them, brother unto one of there kinges or governours, comaunded one of the Indians to enter into the water, and to approche our boates, to shoue us the easiest landing place. We seeing this, withowt any more dowbting or difficulty, landed, and the messenger, after we had rewarded him with some loking glases and other prety thinges of smale value, ran incontenently towardes his lorde, who forthwith sent me his girdell in token of assurance and ffriendship, which girdell was made of red leather, aswell couried and coulored as is possible. And as I began to go towardes him, he sett fourthe and came and receved me gentlye and reiosed after there mannour, all his men ffollowing him with great silence and modestie, yea, with more then our men did. And after we had awhile with gentill usage congratulated with him, we fell to the grownd a littell waye from them, to call upon the name of God, and to beseche him to contynewe still his goodnes towardes us, and to bring to the knowledg of our Savior Jesus Christ this pooer people. While we were thus praying, they sitting upon the grownd, which was dressed and strewed with baye bowes, behelde and herkened unto us very attentively,

¹ Kindness of The National Park Service, Fort Caroline National Park, Jacksonville, Florida.

without eyther speaking or moving. And as I made a sygne unto there king, lifting up myne arme and stretching owt one fynger, only to make them loke up to heavenward, he likewise lifting up his arme towardes heaven, put fourthe two fynge(rs) whereby it seemed that he would make us tunderstand that thay worshipped the sonne and mone for godes, as afterward we understode yt so. In this meane tyme there number increased and thither came the kinges brother that was ffirst with us, their mothers, wives, sisters and childern and being thus assembled, thaye caused a greate nombre of baye bowes to be cutt and therwith a place to be dressed for us, distant from theires abowt two ffadom; for yt is there mannour to parle and bargayn sitting, and the chef of them to be aparte from the meaner sorte, with a shewe of great obedyence to there kinges, superyours, and elders. They be all naked and of a goodly stature, mighty, faire and aswell shapen and proportioned of bodye as any people in all the worlde, very gentill, curtiuous and of a good nature.

After that we had tarried in this northe side of the river the most parte of the daye, which river we have called by the name of the river of Maye, for that we discovered the same the ffirst day of the mounthe, congratulated and made alyance and entered into amytie with them, and presented their kinge and his brethren with gownes of blewe clothe garnished with yellowe flowers de luce, yt seemed they were sorry for our departure, so that the most parte of them entered into the watter up to the necke, to sett our barges on flote, putting into us soundry kindes of ffishes, which with a marvelous speed they ran to take then in there parkes, made in the watter with great redes, so well and cunyngly sett together, after the fashion of a labirinthe or maze, with so manny tours and crokes, as yt is impossible to do yt with more cunning or industrie.

But desiering to imploye the rest of the daye on the other side of this river, to veue and knowe those Indians we sawe there, we traversed thither and withowt any diffycutye landed amonges them, who receaved us verry gentelly with great humanytie, putting us of there fruites, even in our boates, as mulberies, respices and suche other frutes as thay found redely by the waye.

After we had a good while lovengly intretayned and presented them with littell giftes of haberdasherye wares, cutting hookes and hatchettes, and clothed the king and his brethren with like robes we had geven to them on the other side, (we) enterd and veued the cuntry thereabowte, which is the fairest, frutefullest and plesantest of all the worlde, habonding in honney, veneson, wildfoule, forrestes, woodes of all sortes, palme trees, cipers, ceders, bayes, the hiest, greatest and fairest vynes in all the wourld with grapes accordingly, which naturally and without mans

helpe and tryming growe to the top of okes and other trees that be of a wonderful greatness and height. And the sight of the faire medowes is a pleasure not able to be expressed with tonge, full of herons, corleux, bitters, mallardes, egertes, woodkockes, and of all other kinde of smale birdes, with hartes, hyndes, buckes, wild swyne, and sondery other wild beates as we perceved well bothe then by there foteing there and also afterwardes in other places by ther crye and brayeng which we herde in the night tyme. Also there be cunys, hares, guynia cockes in mervelus number, a great dele fairer and better then be oures, silke wormes, and to be shorte it is a thinge inspeakable, the comodities that be sene there and shalbe founde more and more in this incomperable lande, never as yet broken with plowe irons, bringing fourthe all thinges according to his first nature, whereof the eternall God endued yt.

. . . Thus the night approching, and that it was conveynient for us to retire by daye to ship bourd, we toke leve of them muche to their greif and more to oures without comparison, for that we had no meane to enter the river with our shippes. And albeyt it was not ther custome either to eate or drynke from sonne rising till his goyng down, yet there kyng openly would nedes drinke with us, praying us verry gentelly to give him the cupp wherowt he had dronke. And so makyng him understand that we would see him agen the next daye, we retired agayn to our shippes, which laye abowt vi leages from the haven to the sewarde.

The next day in the morning we retourned to land agayne, accompanied with the captayns, gentilmen, souldiers, and others of our smale troupe, carrying with us a pillar or colume of hard stone, our kinges armes graven therein, to plant and sett (the same) at the entrie of the porte in some high place where yt might be easelly sene. And being come thither before the Indyans were assembled, we espied on the southe side of the river a place verry fyt for that purpose upon a littell hill compassed with cipers, bayes, palmes, and other trees, and swete pleasaunt smelling shrubbes, in the mydell wherof we planted the first bounde or lymete of his majestie . . .”

Jean Ribault was born at Dieppe, France, in 1520. No picture has been found of the Captain. It was while in jail in England that he wrote this history of his voyage. The above was translated from French into Elizabethan English.

Menendez wrote to King Phillip II after Ribault's death: "I hold it a great fortune that he should be dead, for the King of France could do more with him with 50,000 ducats than with others with 500,000; and he could do more in one year than another in ten."

Captain René de Laudonniere, came from an outstanding family in France. His ancestors were rulers of Brittany. René was an exper-

perienced sailor and navigator, a favorite at court and a friend of Admiral Coligny, an unselfish, dedicated man to his country and the cause. He was determined to plant a permanent Protestant Colony in the New World.

Jacques Le Moyne was the artist and cartographer in the colony. He has left many etchings of this colony which may be seen at the National Museum at Fort Caroline. The minister was Nicholas Le Challeux.

René Laudonniere who was second in command under Ribault, wrote, "Two large high masted Roberges and a sloop anchored at the river mouth."

René continues, "On the early morning of May Daye we crossed the bar in a shallop and entered a great river, having sailed along the coast. We called it the River Maye for it was May Daye one, 1562, much to the consternation of Chief Saturiba, Chief of the Timucuan Indians."

They landed on Xalvis Island, met the Indians, exchanged gifts and trinkets. The next day they crossed the river, set up the Monument at what is now Mayport, carved the Arms of France on the marker, gave thanks to Almighty God. This was probably the first church service in North America. They declared the land under the protection of Charles IX. They then continued up the coast to the North; established Charles Fort, the hapless colony on the coast of South Carolina, at Paris Island, Fort Royal.

In June 1564, René de Laudonniere "Set up a colony of Huguenots at what I called 'a pleasant vale,' on the south shore of the River Maye," (under St. John's Bluff.) At this time Ribault could not be present, for he was confined in the Tower of London at the pleasure of Queen Elizabeth. Elizabeth had invited Jean to serve her and he refused. They built a triangular log stockade and lived within, even though the Indians appeared to be friendly. Later events proved they were not. Here was born the first Protestant white child in America. Her name is lost to time.

The Indians were not long in reaching St. Augustine where they informed the recently arrived Pedro Menendez de Aviles. Menendez had been instructed by the King, Phillip II of Spain, to, "utterly exterminate the infidel Huguenots."

Spanish ships soon reconnoitered outside the bar at the mouth of the River Maye and scattered the French ships. This was part of the famous Spanish Armada, the rulers of the seas. One small shallop followed Aviles back to St. Augustine "at a safe distance."

Returning, its Captain reported the military Spanish settlement. The French set out to intercept the Spaniards. At the same time, the Spaniards launched their expedition against the French.

A hurricane of unusual violence struck both fleets. Either the

Spanish fleet was in a better position or the ships being men of war, were better constructed for were they not a part of the Spanish Armada? At any rate the Spanish Fleet survived; the French destroyed. This caused Aviles to exclaim, "God is on our side."

Aviles now marched overland to take Fort Caroline. On the way he intercepted the survivors of the wrecks, who had been cast ashore between Matanzas and Mosquito Inlets. Jean Ribault was killed and although his men were granted amnesty, they were tied with the fuse cords from their very own matchlocks, then run through from behind. And, as the buzzards circled overhead on that hot September day, Pedro Menendez de Aviles gave thanks to Almighty God for the murder of 300 men who only wished to worship God according to the dictates of their own conscience. Menendez now marched to Fort Caroline.

You have read of the fall of Fort Caroline. The large part of whose men were on the expedition and had been slain, the deficient garrison now capitulated. Most of the men at the Fort were hung or run-through, some 70 escaped into the jungle while the killed totaled 250. It is said that the women and children were spared. I have searched the records of The Reformation — French, Swiss, Spanish, English, and American — but I cannot find any reference to the women and children surviving, nor what became of them. Robinson in His Memoirs says they were decimated. Nor is there a record of how the few finally reached France. Although one writer states that a few reached France in a small boat,² while others arrived in England. It is possible the women and children did not survive.

Aviles now changed the name to Fort Mateo and inscribed upon the marker, "Slayne not as Frenchmen, but as Lutherans and heretics." The day of slaughter was September 20, 1565.

Meanwhile the survivors back in France received no encouragement at court, nor did the ones in England. But one Deominique de Gourges, a devout Catholic, outfitted an expedition at his own expense to avenge "his French protestant friends." The three ships sailed 1567. The expedition was entirely successful. Aviles and the garrison were destroyed. The statement was now made by De Gourges "Done not as to Spaniards, but as to traitors, robbers, murderers."

And so today by the Grace of God and our Huguenot forebears, we stand four hundred years later, on this hallowed ground, where the dawn of liberty and political and religious freedom were first exercised by

² Jacques Ribault, son of the Captain, had anchored downstream and escaped the attack. He picked up a few survivors, including Laudonniere and the artist Le Maye and returned to France.

a group of people who had the foresight to create The Reformation and who lost their lives, because all they ever asked was, the right to worship God in the simple manner of the early Christians, and to pursue the simple dictates of their own conscience.

It is our duty to properly document these people. The Florida Huguenot Society is dedicated to do just this. The lovely portrait which will hang in the Capital at Tallahassee is the start of the implementation and documentation of these noble deeds. I hope others will follow.

Perhaps later, a monument near Cape Canaveral where the first Massacre of Huguenots occurred in the new world, may be designated.

For the names Jean Ribault and Huguenot must never be separated. Nor the Huguenot cause and their beliefs in Independence and political and Religious Freedom, and separation of one from the other. The distinguished Honorary President General, Dr. Samuel Booth Sturgis, learned physician, author, and historian, has put it better than anyone I know. "Faith and Liberty were their keynotes."

Faith in Almighty God, Freedom of Political beliefs, Freedom of Religion, Liberty of thought and conscience, and separation of Church and State were their credo.

They fought for it and died for it. Oh, how hard and cruelly they died for it. What a price to pay for one's simple beliefs. Not far from where they died is Cape Canaveral, we are probing outer space. Sometimes the findings cause doubts in our minds. This is not wrong for these are intellectual exercises within our being. I know Huguenots of old must have had doubts at times. If we are good Huguenots, science will not shake us; for it only shows more clearly the orderliness and planning of the universe. It could only have been caused by the Creator for without it, we would have had only complete chaos.

Let us therefore reaffirm "Faith of our Fathers," our Huguenot Fathers and remember, Cape Canaveral is a modern monument to them.

For, as the great engines mount the celestial heavens, they become monuments, connotating what a free people can do.

They, too, are monuments to a people who were willing to conquer great odds. Heat, swamps, jungle, disease, enemies on land, on sea, and beneath the seas; greater odds than colonization in any other part of the world, ever experienced or suffered.

But, because they had Faith in Almighty God, and believed in Liberty, this freedom of mind and soul which is now permeating the free world, was their forte and their salvation, and many hundreds of thousands died rather than renounce their beliefs. Would we do as much today?

